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COMMUNICATIONS.

For the Western Recorder.

ASSURANCE OF HOPE.

Large numbers of professing Christians appear pretty well contented to live without any assurance of their final salvation. They admit that the assurance of christian hope is very desirable, but seem to regard it as an attainment not to be expected in ordinary cases. But if ordinary Christians are to live in this state of doubt, they must remain thro' life, uncertain upon some or all of the following points:—

1. They may doubt whether there is any *certain* method of escape from their condition of sin and misery. Their practical sentiment may be, "Perhaps there is no such Saviour as the gospel describes." Or,

2. They may feel confident that God has opened a *sure* way of escape, but imagine that the terms are such as to preclude the possibility of compliance; or, at least, such as to leave the whole subject in obscurity, even after their own best endeavours to have every thing settled in an intelligible manner.

3. "But," says one, "my doubts respect neither of these points. My only question is, whether I have embraced the Lord Jesus Christ in true faith." This point is perplexing, indeed; the more so, because inseparable from doubt upon the remaining ones, which make up the list referred to above. For those who entertain this doubt must be uncertain, whether they have any honest, any ingenuous sorrow, for all the sins they have ever committed. Not that they are uncertain as to the feeling of regret, in view of its consequences, but uncertain in fact, whether they love sin or holiness. They must be uncertain, whether the whole tenor of their moral exercises is in direct opposition to the law of God, or acquiring an increased conformity to its just requirements. They must be uncertain, whether all their influence is given to the kingdom of the devil; to the advancement of all that is evil in sin and rebellion against God, or, whether they are fighting the battles of their great captain, Immanuel. They must be uncertain, whether they are condemned criminals, under the sentence of God's holy law, under his just indignation and wrath; or delivered from the curse of sin, and regarded as constant objects of favour, by a divine Redeemer. They must be uncertain, whether all their present afflictions are merely acts of merciful chastisement, constantly resulting in their own good; or the sure precursors of those fearful plagues, known only to the wretched tenants of the bottomless pit. Finally, omitting other particulars, they must be uncertain, whether a few days of darkness and trial will issue in eternal light and bliss; or in the blackness of darkness, the lowest depths of wo, for ever.

While in such a state of doubt and uncertainty, the Christian, even though such in reality, is seldom an efficient member of the church. This remark is not made exclusively; for instances sometimes occur, where much doubt and darkness are common in the experience of an active Christian. But, as a general thing, we cannot expect a man to prove a good soldier till he is pretty certain which cause he espouses.—If he is warmly engaged on either side, he cannot be ignorant of his own feelings, or the chief whom he is serving. The state of doubt which I have sketched is, in the general, only consistent with low degrees of christian affection. Increased activity in the cause of Christ, would often remove the clouds which intercept the rays of the Sun of Righteousness, and make a gloomy path increasingly bright, as it approaches the gate of heaven. C. S. A.

For the Western Recorder.

"We are answerable, I deem it not too sacred to say, to conscience and to God."—*Fisher Ames' Speech on the British Treaty.*

Few subjects can have more interest to citizens of the United States, than the duties of their representatives to Congress, nor are there many subjects on which it is more important that definite notions should be obtained. A doctrine respecting these duties, of formidable aspect, and little if at all known to our ancestors, has lately received considerable favour in our high places. It is maintained that members of Congress are not bound at all to respect the religious sentiments of their constituents; nor, indeed, to refrain from voting for bills directly opposed to the fundamental principles of their own faith. The contrary doctrine is alleged to be unconstitutional, and to infer a union of church and state. It is my object in this communication to show that these several positions are altogether baseless.

The Constitution prohibits a religious test, and a religious establishment, and forbids the enactment of all laws prohibiting the free exercise of religion. The plain object of the first of these provisions, is to open the ballot boxes and the offices of government to men of all forms of religious belief. The second forbids the raising of money by a national law, for the support of a religious order and religious parish instruction. The third forbids any enactments, by authority of which any one could be molested in the practice of his own mode of worship, or in the use of any peaceable means of propagating his faith. I ask whether this is not the obvious meaning of the Constitution? And what is there here that commands the representative to hush the voice of his own conscience? What is there that tells him he may not withhold his vote, when a law is proposed bearing fair promise of worldly wealth to his constituents, but in his view enjoining the violation of the laws of heaven? What is there to oblige Congress to refuse the repeal of a law, in the view of the majority of the people, commanding positive acts fitted to provoke the displeasure of God? Does our Constitution tell us, that the majority of this christian community may not instruct their representatives to beware that laws be not passed, requiring the public servants to cast contempt upon the Most High? Oh, monument of folly, if it did! But the Constitution has not thus broken his bands asunder and cast away his cords.

That I may not be misunderstood, I shall here advert to a distinction which must be kept in mind. Beyond controversy the Constitution does not allow of any law enjoining the practice of any religious duty. Congress may not *command* the observance of the Sabbath, or even of a fast or a thanksgiving day, although it may *recommend* the observance of both. But Congress may constitutionally refuse, even on the ground of conscience, to command or even to authorise any national functionary to desecrate what they deem holy. A broad distinction exists between the denial of a right to interfere, to compel a religious observance, and the denial of the right, from conscientious motives, to forbear the desecration of the sacred things of the vast majority of the people and of their public servants. A right to compel religious observances, our Constitution does deny; the right to forbear to do, or authorise supposed wickedness, the whole spirit of it most fully accords. Otherwise, instead of being the supreme law of freemen, it would be the instrument of the enthralment of the veriest slaves.

The objection urged by some against the doctrine here defended, is, that if we may thus show respect for our own faith, the faith of the majority, we must show the same respect to the faith of the minority. If, for example, Sunday mails were abolished, Saturday mails must follow the same fate, and, were there a single Mahomedan in the country, Friday mails must also be stopped.—This reasoning, applied to a simple case, confutes itself. Of the members of Congress, we may suppose, one is a Jew or a Sabbatarian, one is a Mahomedan, and all the rest are Christians. The hundreds of Christians must then either sit on Sunday, to the violation of their Sabbath, or consent to adjourn from Thursday to Monday, that equal political rights may be enjoyed consistently with the accommodation of the consciences of all. Either alternative is absurd, & consequently the reasoning which reduces its advocates to this dilemma, is also absurd. The truth is, that the kindest and most liberal spirit on the part of the many, cannot save the few from some inconveniences. The Jew, in a christian country, cannot expect the people to trade with him on Sunday, nor can the Christian in Turkey expect Mahomedans to transact business with him on Friday. No doubt all reasonable concessions should be made; but that would be a strange kind of freedom which should oblige all to surrender their consciences, or the many to make great sacrifices of time and property to the opinions and interests of the few. The speculative politician forms his idea of a perfect state, and absolute equality in every respect is commonly one of the elements. But like the philosopher that applies the truths of pure geometry to physics, the practical statesman, an enthusiast too in the love of the ideal commonwealth, finds his speculative brother's principles to require considerable modification. Still the spirit of the beautiful idea actuates him, and he makes its influence tell wherever he can on the heterogeneous material on which he operates.

But the doctrine that members of Congress have the right, in their official capacity, of showing their respect for the institutions of religion, is said to tend to bring about a union of church and state. The only proper meaning of the phrase, Union of Church and State, is a religious establishment supported by the government, such as exists in Europe. This the constitution prohibits, and I doubt whether there are fifty men of all sects in the country, who are not glad of it. I have never heard the expression of any other feeling. Another sense put upon the phrase, is, a prevalence of the spirit of intolerance. It must be obvious to any attentive observer, that we have more to fear from irreligion than from intolerance, and much more to apprehend from the intolerance of infidels, than from the intolerance of the religious. My doctrine gives no countenance either to an establishment or to intolerance. But I do most heartily wish to see the *spirit of christianity* blending itself with the whole frame of civil society, and actuating the whole administration of government. Would this be an evil? No, it is replied, but it *tends* to evil. Are we then to refrain from doing right, for fear that it may by and by lead us to do wrong? If to act on religious principle, not only in the relations of private life, but in the functions of office, be to unite church and state, then "commend me" to the union of church and state so long as I live. Surely we shall not become better qualified to discharge our political duties, by forgetting our allegiance to God.

The doctrine I defend cannot, then, be fairly charged with hostility to the constitution, or with a tendency to produce a union of church and state. It is the only doctrine that is consistent at all with religious liberty. What follows is not intended so much to answer objections, as to illustrate and enforce the doctrine itself.

Suppose a member of Congress to believe it to be the ordinance of the Almighty, that "whoso sheddeth man's blood, by man shall his blood be shed." It is debated, what punishment shall be inflicted on the murderer on the high seas. May he not vote on the bill according to his faith? Were he told that he is bound by the command only in his individual character, he might unanswerably reply, that his belief is that it binds *governments* to put murderers to death; it does not put a sword into the hands of individual discretion. Suppose, again, one of our Senators to be a Quaker, firmly persuaded, that when invaded on every side by armed foes, it is our duty and our truest safety, in the perilous hour, not to provide one weapon for defence, but to trust in God to avert the impending evil. In a time of danger, a law is proposed, providing for the levying of troops and the collection of munitions of war. How must he vote? What constituent would require him to vote against his own conscience, and contrary to what he believed to be the public interest?

The only way in which the edge of such arguments as these, is attempted to be turned, is by imagining other cases, in which Senators are supposed to hold opinions which would make them fit subjects for bedlam, and it is asked, if they are bound to vote according to those opinions. If, for instance, a Senator should think the licentiousness and cruelty of heathen worship agreeable to God, ought he to discountenance laws for the suppression of vice? Such suppositions equally prove that no man, in his private capacity, should act according to his opinion. Let a man believe it to be his duty to murder his friend, his child, his wife, his father, how ought he to act? Were such a notion to obtain a practical hold on any man's diseased mind, the question would no longer be, how should *he* act, but how should others act towards the poor wretch himself? How could he be best restrained? The freeman and moral agent would then be mingled in the maniac.

There is, indeed, an opinion abroad, that the member of Congress, in cases in which his constituents express their wishes distinctly, is not at liberty to act his own judgment, but is the mere organ of their will. To the advocates of this doctrine, some part of the above reasoning may not appear conclusive. However, to them it may be said, that as the honest lawyer would not consent to become the advocate of known villany, so the conscientious statesman would refuse to continue the organ of men determined on "framing mischief by a law." Even in cases where there might be an honest difference of opinion, he would not choose to be the instrument of a policy in his view prejudicial to the country. Adopt what theory we will in regard to the relation of a representative to his constituents, we must still be led to the conclusion, that an honest statesman, either in discharging his office, or resigning it, is bound to act in accordance with his own opinions. In any other doctrine, there is no place for political integrity. By pursuing such a course, some men would temporarily lose popularity and places. Where the people are very vicious, there would be political martyrs. But in general, and in the upshot of things, public confidence would be the reward of those who feared not to risk all things for the sake of truth and conscience. At any rate the march of real political light would be more and more onward; and, although in his worldly prospects, the virtuous statesmen of the present day might "rue," posterity would reap a glorious harvest of benefits. RUSSELL.

BOSTON MABINER'S CHURCH.

To the Editor of the Sailor's Magazine.

Rev. and Dear Sir—I noticed in the Magazine for August, on the 267th page, a request from a subscriber to be informed respecting the tenets of the mariner's church recently organised in Boston. To give this information fully, I here transcribe the confession of faith and covenant adopted by the mariner's church at its organisation in January last.

"CONFESSION OF FAITH.

"Believing it the duty of all possessing a scriptural hope of reconciliation to God, through the Saviour, publicly to acknowledge Christ before men, by professing a belief in the truth of the gospel, and binding themselves by a mutual covenant to observe all his ordinances, we the undersigned adopt the following confession of faith, as expressing the leading principles of the gospel; and subscribe the subsequent covenant as the bond of our christian union:—

"1. We believe that the Father, Son and Holy Ghost are one God, who created, upholds, and governs all things, and is the only proper object of religious worship.

"2. We believe that the scriptures of the old and new testament were given by divine inspiration, and contain the only perfect rule of faith and practice.

"3. We believe that all mankind are by nature destitute of holiness, and inclined to evil.

"4. We believe that the Lord Jesus Christ has made an atonement for sin, thro' which pardon and salvation are offered to all.

"5. We believe that regeneration by the Holy Spirit is necessary to salvation.

"6. We believe that God has established a church in the world, and that none should be admitted to its ordinances except such as give evidence of faith in Jesus Christ.

"7. We believe that baptism and the Lord's supper are the only sacraments, and that these should be observed in the church of Christ to the end of time.

"8. We believe in a final judgment, and that the happiness of the righteous, and the misery of the wicked, will be alike eternal.

"In the belief of these truths, we do now in a serious and solemn manner avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be our God, and give ourselves up to him, to be his, wholly and forever. We receive the Lord Jesus Christ as our all-sufficient and divine Redeemer, the Holy Ghost as our sanctifier, and the holy scriptures as our perfect and only guide.

"We solemnly engage to maintain the public worship of God on the Sabbath, and attend upon his daily worship in the family, and in secret as we have opportunity.

"We promise, as providence shall permit, to attend upon the sacraments of the new testament, baptism and Lord's supper; to submit ourselves to the watch of our brethren, receiving reproofs if need be with humility, and supporting church discipline faithfully, according to the rules prescribed in the gospel.

"We engage to watch over our hearts, and live in the fear of the Lord, and guard against every thing which may bring dishonour upon the cause of religion in the world, and in every proper method to seek the prosperity of this church and all our sister churches.

"And connected as we are with those "who go down to the sea," we especially engage to exert ourselves in every possible way to promote religion among seamen, that God may be glorified in their salvation.

"Thus we engage, relying solely on the blood of the everlasting covenant for pardon and acceptance, as well as for grace and strength to perform these engagements."

Such is the confession of faith and covenant of the mariner's church. It will be seen that it takes the distinctive character of no one of those denominations which divide the christian world; the great truths of the bible are recognised, but it takes no other name than the "Mariner's Church." And in perfect accordance with this, nothing is required of those who unite with it, except satisfactory evidence of a change of heart. The forms of profession are left with the conscience of the worshipper. As an evidence that this is the principle acted on, it may be stated, that one person has been received to the church on recommendation from a freewill baptist church, without professing any change of views as to forms, or any change being required, although many of the members, and perhaps a greater part of them, are Pædo-Baptists. The sacrament of the Lord's supper has been administered statedly on the last Sabbath in each month, ever since the organisation of the church, and at almost every time individuals of various denominations have united with us, as well as sailors from various ports. Since the formation of the church, five have been added to it, three by profession, and two by letter; one now stands propounded, three others have been examined before the church as candidates, and five or six more in the inquiry meeting give evidence of personal piety. Several have gone to sea under deep religious impressions. The church have chosen the stated preacher to the seamen to become their pastor, limiting the connection to the term of time that he shall be employed by the Seamen's Friend Society. He has accepted their invitation in the usual form, and having formerly received ordination, all other formalities are dispensed with.

Such is a brief account of the tenets and present state of the mariner's church in Boston. Objections may arise in some minds to the formation of a church in the seamen's meeting, but the experience of many years without a church, and of six months with one, has convinced all who have taken much interest in the concern here, that such an establishment was necessary for the prosperity of the meeting.

J. GREENLEAF.
Pastor of the Mariner's Church.
Boston, Aug. 3, 1830.

From the Cincinnati Christian Journal.

FAMILY PRAYER.

The celebrated George Whitefield said of a certain brother, that "he always prayed him into a good frame of mind, and always prayed him out of it." The reason was, his prayers were of such unreasonable length. The remark has often occurred to us in witnessing the manner in which family prayer is performed by many good men. A long chapter, a long hymn, and a long prayer, is the invariable practice. The consequence often is, that family devotion is wearisome and profitless. To the younger branches, especially, it is either a time of sleeping or of fidgety uneasiness. Family devotion is of unspeakable importance, and should be regularly performed; but in order to be profitable, it should be "short, savoury, simple, plain, tender, heavenly." The following remarks of Cecil on this subject are judicious and valuable. We give them for the consideration of our readers:—

"Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his tempers and manners, they will be disgusted with religion. Tediousness will weary them, Fine language will shoot about them. Formality of connection or composition in prayer they will not comprehend. Gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savoury, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

"In my family worship I am not the reader, but employ one of my children. I make no formal comment on the scripture; but when any striking event or sentiment arises, I say, "Mark that!" "See how God judges of that thing!" Sometimes I ask what they think of the matter, and how such a thing strikes them. I generally receive very strange, and sometimes ridiculous answers; but I am pleased with them. Attention is all alive, while I am explaining wherein they err, and what is the truth. In this manner I endeavour to impress the spirit and scope of the passage on the family.

"I particularly aim at the eradication of a false principle, wonderfully interwoven with the minds of children and servants; they take their standard from their neighbourhood and their acquaintance, and by this they judge of every thing. I endeavour to raise them to a persuasion that God's will in scripture is the standard, and that this standard is perpetually in opposition to that corrupt one around and before them.

"The younger children of the family will soon have discernment enough to perceive that the bible has a holiness about it, that runs directly contrary to the stream of opinion. And then, because this character is so evident, and so inseparable from the scripture, the heart will distaste and reject it.—Yet the standard must be preserved. If a man would lower it, they would soon detect him; and he must after all, raise them up to the right standard again. Much may be effected by manner, as to impressing truth; but still the truth will remain irksome, till God touch the heart.

"I read the scripture to my family in some regular order; and am pleased to have thus a lesson found for me. I look on the chapter of the day as a lesson set for that day; and so I regard it as coming from God for the use of that day, and not of my own seeking.

"I find it easy to keep up the attention of a congregation, in comparison to that of my family. I have found the attention best gained, by bringing the truths of scripture into comparison with the facts before our eyes. It puts more *stimuli* into family expositions. I never found a fact lost, or the current news of the day fail of arresting the attention.—"How does the bible account for that fact? That man murdered his father. This or that thing happened in our house to-day. What does the scripture say of such things?"

"It is difficult to fix and quiet your family. The servants are eager to be gone, to do something in hand. There has been some disagreement, perhaps, between them and their mistress. We must seize opportunities. We must not drive hard at such times as these. Regularity, however, must be enforced. If a certain hour is not fixed and adhered to, the family will inevitably be found in confusion.

"Religion should be prudently brought before a family. The old Dissenters wearied their families. Jacob reasoned well with Esau, about the tenderness of his children and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scolding; it should be mild and pleasant."

From the Vermont Chronicle.

HOW TO KEEP UP AN INCREASING INTEREST IN SABBATH SCHOOLS.

As to professors of religion in general.—Mr. D. A. C. said of a certain man who would not join a temperance society, that "he was born forty years to soon." I heard him say it. And I often think of it, when I see how amazingly backward some professors of religion are in regard to Sabbath-schools. Mr. J. of St. Johnbury, told me, that his "church was his thermometer, by which he tried the temperature of their Sabbath school." It was a good saying. The same may be said of *many* churches among us. Show us a church alive to their own spiritual interests, and in the same place you may show an increasing number of youth and children attending the "Bible School," and with increasing interest. If I could see all the professors of religion, who are scattered among these hills, who take little or no interest in the religious instruction of the rising generation, O, how I would plead and argue with them. I would try to show them the worth of a *soul*. I would go with them to the top of Nebo. I would point them eastward and westward and northward and southward, and bid them look off upon all the hills covered with lambs. We would listen. We would hear the many thousands of children crying for bread, while no man feeds them. I would repeat scripture to these professors of religion. I would appeal to their own experience, whether the things they learned when young, are not now most fresh in the memory, whether these things were true or false, good or bad. I would tell them of the 2178 hopeful conversions that occurred in Sabbath schools, during the year 1828. I would tell them of that boy who embraced religon—of that little girl, who at the age of seven obtained a hope in Christ, in the Sabbath school; and at nine joined the church; and in about three or four years, after living an exemplary life, "fell asleep." O yes; I would paint to their minds one of their dear children, perhaps, standing with them at the bar of God, accusing *them* as parents, of being accessary to his eternal ruin. I would say, are *your* children's souls worth more than the thousands around you?

But should such persons say, "What can *I* do? I do not feel qualified for a teacher." Or, "I cannot leave my family." Or, I cannot give money; and why call upon *me?*" To such I would say, can you not, and *do* you not, teach your children some things, which they will have occasion to wish they had never learned? Do you not leave your families on other days of the week? And do you not feel able to buy toys for your children? But there are some things you *can* do, if you love Jesus Christ and the souls of many ready to perish. You can pray once in a week for Sabbath schools. You can be willing that your own children should have time to get their lessons and go to the bible class or Sunday school. You can go in yourself and be a scholar. You can read your bible every day before your children, as if you loved it, and as if it were of great importance. Let all the church be as intensely engaged for the religious instruction of children, as wicked men are to corrupt them, and we may see the precious, the happy day of this world moving towards us with majesty.

Go to that town on the west side of the mountain, where the little children, the youth, the young men, and those of riper age, attend Sabbath school. See it "just about what its pastor wants it." And there you will find a majority of the *church, alive to its welfare.* Go to some other towns in this state, and you may find good schools, growing more prosperous; but in the very same places you will see the church mostly alive concerning them. In some towns, to be sure, some pious female, or some one man, has the care of a very flourishing school. But O, *how* disheartening it is for them, not only to stand up against the opposition of the wicked, but to stem the stagnant lake of cold stupidity! CHILDREN'S MINISTER.

From the Christian Watchman.

RELIGIOUS NEWSPAPERS.

The Vermont Telegraph, of last week, contains an article, entitled "Reading and Knowledge," written by Rev. John R. Dodge, of Philadelphia, from which we extract the following true and sensible remarks on the perplexities and discouragements of newspaper editors and publishers:—

"Religious newspapers are frequently rejected because they are too costly; but it is obvious there is no class of men so illy paid for their hard services, as those concerned in these periodicals. Their prices, if paid, would give them the comforts of life only, and when we deduct for losses which they must sustain, more or less, in the pursuance of their calling, there is left a very small share indeed. They toil all day, and labour of necessity while others sleep, under many febrile pains, brought on by overwrought nerves, and overstrained intellects. The editor's anxieties and mortifications; his busy and secluded life from most of its recreations; the cost of paper and printing, have never entered the understanding of his readers; or they would not trouble his patience with constant and bitter complaints of a costly paper—a paper in reality for which they do not pay, when the money is advanced on the stipulation. It is not the cost which prevents men from reading those papers, but the same evil which prevents men from buying a bible, the want of a disposition. The numbers are few, indeed, who are utterly unable to meet the small annual expense of $2.50. If the state or county should lay upon them this tax, they would pay it, and not murmur, or miss the sum. Or if the state or county would abate this amount, their inability would remain, until the disposition should be changed. The sluggard always finds a lion in his path, difficulties which he cannot overcome, yet they are conquered easily by others under more favourable circumstances. The time was not long since, when the pious signed for those weekly messengers; *messengers* that bring to them weekly the accounts of revivals—of ordinations—the constitution of churches—the biography of the pious—and as much political reading as they desire. They stand out in this Union a beacon—a voice lifted up in defence of virtue and religion. They are taking the place of those political papers, which send upon the world but little more then scurrility, and a mass of the most frivolous, and sometimes immoral reading. The friend of good society and of the church, will therefore promote *intelligence*, which sanctifies the heart and turns it to the pursuit of wisdom."

THE BIBLE AGAINST BALLS.

A correspondent informs us, that at the recent commencement of the university of Georgia, a singular competition took place betwixt the cause of the bible, and the gaieties of the ball-room. It was proposed and

carried, to supercede the commencement ball, by a concert of sacred music, the profits of which were to be given to the purchase of bibles, towards supplying every house in the state. The tickets of admission to the concert were sold at fifty cents each, and the profits amounted to three hundred dollars. We did not learn how well the ball was attended.—*Col. Star.*

TEMPERANCE.

From the Journal of Humanity.

ONE HUNDRDD YEARS AGO.

The use of distilled spirits has always met decided and able opposition. Physicians, divines, statesmen, political economists, philanthropists of every class, have now and then furnished from their ranks, advocates of the entire abstinence system; and their efforts have doubtless contributed to prevent the evil of prevalent intemperance from becoming so insufferably outrageous as might be expected from its nature. Yet notwithstanding these efforts, the evil continued to *increase;* they never succeeded in rolling back the tide in the least. In connexion with this fact, the recent reformation must excite special wonder. What the arguments of the learned, the authority of the great and good, and the might of parliamentary legislation, have for centuries endeavoured to effect in England, has been brought about here by the simplest of all means, a plain and direct *appeal to the people.* These thoughts were suggested by the following remarks, which are from a paper read before the Royal Society, London, in 1741, by Stephen Hales, D. D. F. R. S.:—

"Notwithstanding the distructiveness of these distilled spirituous liquors is so notorious, that not only every open, willing eye, but even the wilfully blind, cannot but see the miseries they bring on mankind; yet how does this enchanting syren bewitch and infatuate the nations of the earth with its sorceries, insomuch that multitudes of inexperienced fresh dram drinkers are daily crowding on to taste the envenomed cup.

"It is pretended that drams comfort, warm and defend from the extreme cold to which men are sometimes exposed, without which they say they must perish. But it is well known that men did not perish in the coldest countries for want of drams formerly, when they were not to be had. And as to the pernicious effects of spirituous liquors in very hot climates, as on the coast of Guinea, it is observed, that the French and Portuguese, who do not indulge in distilled spirits, are very healthy there; but that the English who drink spirits, die fast.

"Since then the evil has become so notoriously epidemical, as to debilitate and destroy multitudes in most parts of the world, how destructive must it be to the real welfare of those nations where it rages. It behoves, therefore, all who have any bowels of pity for their fellow creatures, to do their best to deliver them from it.

"If the consideration of the inhumanity of being instrumental to the destruction of multitudes, and in a manner, in some parts of the world, of whole nations, is not of weight enough to influence; yet surely the awful consideration that it must needs be highly displeasing to our merciful Creator, to have his favourite creature man, thus debased, disgraced, and destroyed, both in soul and body, ought to have its due weight.—Can it in reason be expected, that he will always stand by, an unconcerned spectator of such astonishing proceedings? And will he not in mercy visit the nations for these things, to prevent the still much greater ruin of future generations, in conformity to God's usual methods of proceeding, when irregularities have arrived to great excess? For if in fifty or sixty years this destructive pest has spread thus far and wide, how vastly greater will the havoc among mankind be in an hundred years more, if some check be not put to its career!

"Ask those in stations of power and trust, ask them if they can look with indifference upon their poor distracted countrymen, who who are poisoning and destroying themselves? In trials for life, what diligence is not used to find the truth on occasion of the loss of one subject? What care will not a faithful physician bestow for the preservation of one life? How did the wise Romans honour him who saved the life of one Roman citizen? But in the present case, it is not one thousand, but many thousands of lives, that perish yearly over the world, by this worst of pests. Ought not then a stop to be put to this dreadful calamity before it be too late, *by any means, and upon any terms whatever*, in those nations where they mean to keep up any face of government? Nor can there be any inconvenience like to arise from the redress of the grievance, that deserves to be named with those evils which must be the undoubted consequence of its continuance."

From the Genius of Temperance.

"THE EVIL WILL CURE ITSELF,"

Said a gentleman the other day, when he was told that the Fanny Wright party were organising themselves in Boston, and holding frequent meetings.

Perhaps it will. But when, and how? The doctrine that *all* moral evils will *cure* themselves, seems very prevalent now-a-days.

The lotteries, the theatres, the gaming-houses, and the dram-shops, are allowed to be public pests; but then we are told that it is unwise to *do* or *say* any thing against them, because they will *cure themselves.*

According to this doctrine, *vice* naturally tends to *virtue.* This most absurd of all paradoxes is swallowed down by many who plume themselves on their superior intelligence. They are friends of temperance and good morals. But they exceedingly regret that any of the friends of virtue should weary themselves, and produce a "reaction," by opposing *vice!* It is imprudent and needless. Let it alone, and it will die of itself.

On this principle, the evils of ardent spirits *have been* left to *cure* themselves. We all know with what effect. The evil has cured itself from a teaspoonfull to a hogshead; from a dram weight of the apothecary to a ship's cargo.

Why should *moral* evils cure themselves, sooner than *physical* evils?

Will broken bones and disjointed limbs cure themselves?

If your house was on fire, would you sit still and let the evil cure itself?

The doctrine that moral evils in a community will cure themselves, is, *itself*, one of the greatest of all public evils, because it prevents all reform, by proscribing all effort.

And why does not *this* great evil "*cure* itself." Its *absurdity* is such, that if *any* moral evil could cure itself, *this* evil would doubtless be *cured.*

"*I have no more doubt that I have killed a hundred men, than if I had taken a gun and shot them!*"—This was said by a gentleman who formerly bought and sold spirituous liquors, and with reference to that traffic.—The reader will think, perhaps, that the startling appeals of some over-zealous temperance orator, had driven him crazy. But let us examine the subject a little.

Suppose the population of the United States to be 13,000,000, and the deaths to average 1 in 50 annually, the whole number of deaths will be 260,000. How many of these are occasioned by the use of ardent liquors?

By comparing the bills of mortality of Boston for two years, it appears that "one death in twenty-four is occasioned so directly by intemperance, as to be entered under the names of diseases to which none but drunkards fall victims." This proportion would give for the whole U. States 10,000 deaths annually. But for one death by actual drunkenness, there are three or four at least, by diseases occasioned or aggravated, and rendered fatal, by hard drinking. The late Dr. Elmer, of Philadelphia, estimated the number of deaths occasioned by intemperance, at more than four times the number attributed to that cause in the bills of mortality.—This gives us from 30,000 to 40,000 deaths, at least, in the United States annually, occasioned by the use of strong drink.—*Journal of Humanity.*

Treating, at Elections.—We learn from the Fayetteville (N. C.) Observer, that the candidates for the legislature in *four* counties in that state, "refrained from *treating* during the late electioneering campaign." This is honourable alike to them and their constituents; and it shows a more extensive and thorough reformation in North-Carolina, (in those counties at least), than the small number of societies that have been reported to us, would indicate. The counties thus distinguished are Richmond, Hartford, Guilford, and Robeson.—*ib.*

Honourable Retribution.—A gentleman formerly accustomed to sell ardent spirit in one of the most respectable towns of this state, has, we understand, sent a copy of *Dickinson's Appeal to American Youth, on Temperance*, to every family in the town; assigning as a reason, that he had made enough from them, out of the poison, to render this return only an act of justice. "Go thou and do likewise."—*ib.*

Ohio.—On Friday, August 27th, "the Temperance Society of Kenyon College and its vicinity," held its anniversary in the college hall. The meeting was large, and the proceedings highly interesting. Addresses were delivered by Messrs. George Denison, H. Wells, J. Denison, and J. L. Minor, and some observations added by the President, the Rt. Rev. Bishop Chase. The society consists of about one hundred members, of whom eighteen joined it on the present occasion. Two papers are taken by the Society, the Journal of Humanity, and the Genius of Temperance; one of them made accessible to those living on the college hill, and the other, with tracts upon the same subject, kept at the mills of the institution, where, it is believed, they do much good.—*Gamb. Obs.*

The Indians.—The Tuscaroras, a small tribe of Indians near Lewistown, (N. Y.) have formed a Temperance Society, which is fast reclaming those of their number that were addicted to the use of the "fire water." The Onondagas always prohibited the use of liquors within the limits of their territory. *Alb. Ev. Journal.*

INTELLIGENCE.

SANDWICH ISLANDS.

Extract of a letter from Rev. E. W. Clark, to the editor of the Cincinnati Christian Journal, dated Honolulu, Dec. 1, 1829:—

"Capt. Finch, of the ship Vincennes, was the bearer of a letter from the President of the United states to the King, which we trust will have a good influence. It has been published by the request of the King and chiefs, in English and Hawaiian. You will see it, perhaps, in print in America. The sentiments of the letter were not a little offensive to many of the foreign residents. An article in the American Quarterly Review, for June, 1828, just received, is still more offensive. That article treats them just as they deserve. It makes some of our would be great folks here nestle, I assure you. All they can do is to cry out, "Lies! falsehood! defamation!" I have read the article attentively, and so far as I am acquainted with facts almost every word of it is strictly true. I am glad the American Quarterly can make its lash felt even to these ends of the earth. The English and American consuls feel it more sorely than any others, as they are foremost in opposition to the mission. While I speak thus of foreign residents, I would make some exceptions. There are a few residents, and more visitors, who appear to be our decided friends. Of them we would wish to speak in terms of commendation, as they are obliged to beat against wind and tide.

"As it respects the state of the people, it is evidently fast improving. We attended an entertainment of the king's not long since, in company with the captain and officers of the Vincennes, which did much credit to his majesty. A long table was elegantly spread, and well furnished with food. The king presided, and every thing was conducted in good order. Some of them spread a table as regularly as we do, and take their tea and coffee night and morning. The number, however, is not large. The people are becoming better clothed and more enlightened every year. And what is more than all, they are becoming experimentally acquainted with the truths of the gospel. Multitudes crowd to hear the gospel preached, and many, we think, receive it into good and honest hearts. We hear from Hawaii, that there is at present, an unusual attention to religion in that island. Some are added to the church every communion in this place. The same is true at most of the stations.—We can truly say, what hath God wought?"

From the Christian Mirror.

CEYLON.

Extract of a letter from a Ceylonese youth, under the instruction of the American missionaries, to a gentleman in this state, (Me.), by whom he is supported, and whose name he bears:—

Batticotta, Ceylon, Dec. 12, 1829.

My Dear Benefactor—I beg you to read these few lines, which I send to you, of my state. When I was at my house, I was seven years old, and I attended to a little of my own language; but I did not know any thing of the christian religion. I heard there were English schools under the American missionaries. I wished to go and learn; but my parents would not let me go and learn. At length I solicited them to let me go and learn in one of those schools, and they became desirous to send me to one of those schools. By the mercy of God I went to Panditeripo, to learn under the care of Dr. Scudder. I learned spelling, reading in the testament, and some tables of arithmetic and scriptures. By the mercy of God, I got considerable knowledge of the scriptures. Dr. Scudder exhorted me many times, but my heart was as before. Once he called me to a secret place, and spoke with me about my soul. The Lord applied his words to my heart, so that I felt sorry for my sins; and I was about to receive baptism, but my parents heard of it, and immediately prevented my so doing. I was in that place about a year and six months, and was admitted into the school at Tillipally, under the care of Rev. Mr. Woodward, and while there, I attended to common arithmetic, spelling, reading, scripture lessons, &c.

Mr. Woodword also spoke to me many times concerning my soul, but I did not repent. I was there two years, and then I was admitted into the central school at Batticotta, under the care of Mr. Poor. I have got a tolerable knowledge both of English and Malabar. I have a wish to tell you what I am attending to in the school. My studies are common arithmetic, English grammar, geography, astronomy, Tamil grammar, evangelical primer, &c. These are the principal branches which I have attended to, and am attending to. Mr. Poor has exhorted me many times concerning divine things, and prayed with and for me many times. In this seminary, there are sixty-four boys, divided into three classes. The first class are learning algebra, class book, scriptures, &c. The boys of the second class are learning English grammar, arithmetic, &c. The boys of the third class are learning English grammar, geography, &c. I am in the second class.

Lastly, I entreat you to pray for me and for my parents. Again and again, I beg you to remember me in your prayers. I shall be very thankful, if you will have the goodness to send me some books.

Your affectionate and
Much obliged beneficiary.

INTOLERANCE IN GERMANY.

The authorities of the kingdom of Hanover have prohibited the circulation of religious tracts in that kingdom, *by a decree.* The decree, and the following facts stated in allusion to it, by Rev. Mr. Dyer, at the last annual meeting of the Religious Tract Society in London, show *what sort of religious liberty* may be expected where socinianism and infidelity gain the ascendancy:—

"This decree does not exist merely on paper, but a much beloved and respected Secretary of this Society, being lately on a tour upon the continent, and approaching the confines of Hanover, was assured by a police officer, that if he distributed a tract he must be imprisoned; so that if he handed the "Dairyman's Daughter," to any young person he met on the road, he must have been immured in a prison for it. What appears to me the most unaccountable of all these proceedings, is this; that it occurs in a protestant state, in a Lutheran community. I believe the Lutheran is the established religion of Hanover, and it is a matter that calls for our surprise and deep regret, that only three centuries should have passed away, and the principles of that illustrious man be so far forgotten by the individuals who bear his name. But we know how matters are managed on the continent in reference to things of this sort; as an instance of which, I may mention that a respectable clergyman, returning lately from a visit on the continent, told me that in Poland the censorship of the press is entrusted to two Jews. One part of the duty of the censor, is to prevent the circulation of any thing prejudicial to the christian religion; and these Jews, in virtue of the proscription confided to them, have interdicted the circulation of the Hebrew bible, lest it should injure the christian religion. I think that this is the key for understanding this decree. We know that through Germany neology and infidelity too unhappily prevail, and the consequence is, that while the works of Voltaire are freely circulated, our publications are put down. I am persuaded that no individual present can believe that the fact is known to the supreme authority here."

From the Boston Recorder.

HOME MISSIONS IN ENGLAND.

Efforts of Private Christians.

The following interesting narrative, which we find in the London Home Missionary Magazine for August, illustrates the power of usefulness, which pious men possess, who are willing to exert themselves in the cause of their Master, during their excursions for business or health. We hope our gentlemen of leisure will imitate the example here presented to them:—

HERNE BAY.

I have recently been spending a few weeks, (says a correspondent), at a pleasant hamlet on the northern coast of Kent, called Herne-Bay, and finding it to be a most attractive place for home missionary labours, and particularly deserving and requiring the sanction and support of those who are desirous to promote the spread of the gospel, perhaps it will not be improper to communicate to the religious public, through the medium of your useful Magazine, the following interesting particulars:—

About eight years ago, a gentleman, with his family, took up their residence for the summer season at Herne-Bay, with a view to combine sea bathing and retirement with useful exertion. They found the place perfectly destitute of the means of grace, and abounding with Sabbath breaking, profanity, smuggling, and almost every species of wickedness. He opened his house on the Sabbath day, and publicly invited the inhabitants to attend, which they did with great willingness, and in encouraging numbers. He read and expounded the scriptures, and prayed with them, and finding several disposed to listen to the word of life, he was encouraged to persevere in his efforts to do them good.—Without entering into the various difficulties attending the prosecution of his plans, let it suffice to say, that at the present time, a neat commodious place of worship, capable of containing about 200 hearers, is well attended on the Sabbath; a school-room is attached, at which about an hundred children are collected on the Sabbath, and about half that number in the week, when they are taught on the Lancasterian plan, by a governess from the British and Foreign Schools in the Borough road. A pious and devoted minister, (Mr. Loveless), late missionary to Madras, is settled over the congregation, who administers the Lord's supper to about twenty communicants, and has the satisfaction of seeing the work of the Lord prosper in his hands. Indeed, the effects of the gospel are now very conspicuous; Sabbath breaking, idleness, drunkenness, and dissipation, are gradually yielding to the unobtrusive influence of truth. The sound of mercy is the harbinger of sanctification. The attraction of the cross is the repulsion of sin and misery. The shops which a few years ago, were, without exception, opened on the Sabbath, are now closed on that sacred day, and their owners are seen worshipping in the house of God. The aspect of the place is totally changed, and it has become the favourite resort of the pious and contemplative Christian. The van-driver, who formerly conveyed the sabbath breakers from Canterbury, complains that "the chapellers have spoiled the place," and that "one cannot walk on the beach without a tract being thrust into one's hand."

To those who cannot contemplate such a picture without devout satisfaction, it may be interesting to learn, that this work has been begun, carried on, and supported, by a new class of home missionaries, consisting of wealthy Christians, who have felt it both their duty and their delight to forsake the tumultuous dissipation of the more fashionable watering places, and to throw their influence and support where it is more needed and more felt, among the "lambs" of Christ's flock! Herne-Bay has not one wealthy inhabitant disposed to support the cause, and except for the continued patronage of christian visitors, it is to be feared that the school must eventually be given up, perhaps even the chapel closed, and the flock scattered.

From the Journal of Humanity.

ANNIVERSARIES AT ANDOVER.

On Monday evening, a public meeting of the Porter Rhetorical Society in the Theological Seminary, was held, as announced last week. The exercises were of a high order, and did no less credit to the elevated philanthropy for which the seminary has always been distinguished, than to the influence of the Society in aiding the developement of taste and talent in a specific direction. The anniversary of the Society, celebrated on Tuesday, P. M. was honoured as usual by the learning, experience, and inspiration of older minds. The address was by Rev. Dr. Dana, of Newburyport, and the poem by Rev. Mr. Huntington, of North-Bridgewater.

The address of Professor Hitchcock, before the Mechanical Association, on Tuesday morning, was listened to with deep interest. The adoption of measures by which indigent young men of talent may, by their own efforts, avail themselves of the best facilities for education which our country affords, and that by the very means which give surest promise of *sana mens in corpore sano*, through a long life, was urged with an earnestness, with a masterly command of the whole ground, and with a cogency, aptness, and variety of appeal and illustration, that must long be food for thought to those even, if any there were, whom the speaker failed to convince.

On Tuesday evening was celebrated the interesting anniversary of the Society of Inquiry respecting Missions. Address by the President, Mr. Adams, of the senior class.

The performances generally were highly creditable to the institution; and the profound attention with which they were heard by a crowded and intelligent audience, gave unequivocal testimony to their merit. One thing we have always admired at Andover, and that is the freedom with which each man throws out his own soul, and gives you his own natural likeness, in his composition. There is very little of the *made up* sort of writing; the students are not drilled to think in one and the same train, and to express their thoughts in one and the same set of phrases; but each man is left to think for himself, and to choose the language that best fits the shape of his own conceptions. The consequence is, that there is usually striking originality in the public exhibitions at that institution. We speak not of every one, for there, as every where else, there are some who, as they can make nothing of themselves, endeavour to *make up a self* out of other minds, and generally succeed in producing a feeble imitation of the most faulty parts of an indifferent copy. Let a man be thoroughly and honestly himself, and though his mind may not be of the highest order, he will secure the respect of his audience; a tribute which is never awarded to the mere imitator.

In most of the performances, there was a seriousness and religious sincerity, which could be produced by nothing but consciousness of possessing the important treasures of christian truth, and which rendered the exercises as instructive and gratifying to the man of simple piety, as they were interesting to the man of taste and learning. There has been a manifest improvement in the general style of elocution, and we hope a like improvement may soon be extended to gesture, and the motions of the body, some of which were not of the most graceful kind.

No evangelical Christian could attend to the exercises of the last week, without feeling a glow of gratitude to God for the establishment of such an institution, and for the ability and success with which instruction has there been adapted to the wants of the religious community.

The following was sung on the occasion:—

ORIGINAL HYMN.

If aught could hold our ling'ring feet
From paths where duty calls,
'Twould be these friends, this dear retreat,
These consecrated halls.

But Jesus points, his lambs to guide,
Where shepherdless they stray:
The world's white harvest, waving wide,
Forbids our long delay.

We've held most sweet communion here,
While Christ has been our theme,
We thought each precious parting year
Like Jacob's holy dream.

We go, but not forsaken grieve;
God is our promis'd friend;
And all we love, and all we leave,
His grace can still defend.

The love that binds, shall bind us still,
Though seas between us roll;
No distance, time, nor toil, shall steal
One friendship from the soul.

At thy command, our God, we part,
To work thine high behest:
Then, bring us thither, where thou art,
Our everlasting rest!

From the Evangelist.

MEETING IN THE GROVES.

From the last Philadelphia Recorder we learn, that on Thursday the 12th ult. our episcopalian brethren of Pennsylvania convened under the shadow of a grove in Pequa, called Baker's woods, for religious worship. The following account of the meeting is given by a correspondent:—

"It was the first time in which I had ever been present at public worship, except in a building; and the novelty as well as the solemnity of the occasion, made it peculiarly interesting. There were seats prepared, sufficient comfortably to accommodate about half the congregation; and a school-master's desk answered the place of a reading desk and pulpit. There is something extremely imposing in a large number of immortal beings, gathered together on a week day, under the shade of majestic forest trees, to hear the glad tidings of salvation from the ministers of the gospel. It reminded one of the multitudes who came to hear *him* who preached in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand." I suppose that our blessed Master was frequently obliged to preach in the woods, and we know that his largest and most celebrated discourse was in the open air. Let those who object to ministers preaching in the woods, remember *Him* who set them the example.—There is a temple, in its most noble sense, *consecrated* to the service of the Lord, "wherever two or three are gathered together in his name."

"To myself, the exercises of this day were remarkably solemn; and to show that a deep interest was excited, it is sufficient to say, that the multitude then assembled remained, the most of them obliged to sit upon the ground, from ten o'clock in the morning until five in the afternoon; prayer and praise, and the preaching of the word, being continued all the while, with the exception of about one hour, between the morning and afternoon services. Rev. Mr. Bull preached in the morning, from the 84th Psalm, 11th verse, on the blessings and privileges of the children of God; and Rev. Mr. Boyd, in the afternoon, from Hebrews, 2d chapter, 15th verse, on the bondage to the fear of death.

"On each of the above occasions, as indeed on all others, after the sermon was concluded, it was followed by one or more exhortations, on topics calculated to deepen the impression made. The exercises in the parish of Mr. Clemson were closed on the afternoon of this day."

Idolatry in India.—Mr. Poynder, at a quarterly general court of proprietors of East-India stock, held on the 23d of June, gave notice of the following important motion at the next quarterly court:—

That this court, taking into consideration the direct encouragement afforded to idolatry, and also to the licentiousness and bloodshed connected with idolatrous observances, by the collection of tribute from the worshippers and pilgrims, at the temples of Juggernaut, Gya, Allahabad, and elsewhere, both for the repairs of those temples, and the maintenance of their priests and attendants, recommends to the honourable Court of Directors to take such measures as may have the effect of immediately directing the attention of the India government to this subject, and of eventually removing such a reproach from a christian empire.—*Christian Mirror.*

Funds for Female Schools in Greece.—The Ladies in New-Haven, as we learn by the Connecticut Journal, have raised by a fair and by private sales of articles prepared for the purpose, more than $900. This sum, it is believed, will be raised to 1000 dollars from the benevolent labours of these ladies; all of which is to be appropriated to the support of female schools in Greece.

The ladies of this country, (say the Journal), to their honour be it spoken, have furnished out and sustain a missionary family in Greece, for the purpose of preparing the way of female education in that interesting but ignorant land. A Greek school, consisting now of over 100 pupils, has been opened at Smyrna, under the care of Mr. Brewer; and it is affecting to learn with what deep interest the government and the people, the parents and the pupils, join to approve and assist and take benefit from the exertions of the American teachers. All realise the great value of their christian labours, they perceive the important effects which may be looked for upon the character of the people, the justice and atability of the newly formed, or rather forming government, and on the happiness of the individuals of a nation newly regenerated from the bonds of ignorance, superstition and oppression.

Abolition of State Religion.—In the French charter was the following article:—

"Art. 6. The Catholic, Apostolic, and Roman religion, is the religion of the state."—[*This article is suppressed.*]

The above item gives us a more peculiar satisfaction than any thing else connected with the extraordinary revolution in France, and fully confirms the anticipations we have heretofore expressed; that a wide door was about to be opened for the diffusion of evangelical light. The Protestants of France are understood to be nearly one-third of the whole population. Their sentiments have been barely tolerated heretofore, and in some places, persecution has been the reward of their adherence to the rights of conscience. They will now most likely be unopposed, and cannot fail to multiply. Some religious activity was displayed under the late reign. The spirit of benevolence which was before pent up, will now send forth its healing and gladdening streams, to refresh hitherto unfruitful fields, and cheer the christian philanthropist of every nation. Britain, which has led the van in the "enterprise of mercy," will doubtless hold out to her neighbour the beneficent hand of christian charity, and occupy with alacrity the avenue laid open for the spread of the religion of Jesus on the continent.—*Canadian Watchman.*

The English Monarch Reproved.—A very rare and curious occurrence took place at a meeting for the propagation of christian knowledge, which assembled for the purpose of voting an address to his majesty. A clergyman, who declared he heartily concurred in the loyal sentiments contained in the address, said however, that it was incomplete, and begged to move an amendment; and moved as follows: "That the society considered the keeping holy of the Sabbath-day, as of the utmost importance to religion; that they had seen with deep regret, that his majesty was so ill advised as to give a *public dinner* on that day, which they considered as a desecration of it; and truly hoped that he would not in future sanction by his example so injurious and reprehensible a practice." The effect of this lecture to royalty on the meeting may be easily conceived. Since the days, we believe, of Nathan and David, such a reproof had not been offered to a mighty one of the earth. The motion was highly approved of by those who thought "God was no respecter of persons," when he directed his laws and ordinances to be observed. But his grace the Archbishop of Canterbury was of a different opinion; he moved the previous question on the amendment, and it was negatived; but we cannot but applaud the uncompromising man, who was ready to "reprove even kings," when the great and sacred cause of religion demanded it; and we are disposed to think the kind-hearted monarch, to whom it would be addressed, would have profited by it, and not taken it amiss.—*Col. Star.*

King William and Slavery.—The Baptist Magazine says—"On Saturday, July 3, *his majesty was graciously pleased to disallow the slave law.* Our readers will joyfully regard it as a new proof of the watchful care of providence over our missionary brethren, and as affording an auspicious pledge, that our religious privileges will be as secure under the reign of William the Fourth, as in the times of his illustrious predecessors."

The "slave law" mentioned above, imposed such restrictions on religious instruction and worship, in relation to the slaves of Jamaica, as amounted to actual prohibition, under severe penalties.—*ib.*

The Church of England.—The number of benefices is 10,523. Of this number only 4,413 are residents; 2,619 are exempted from residence, by being pluralists; 2,147 are exempted by license; and 1,354 have left their charge without explanation. The clergy form about one-fifth of the landed proprietors, from whom they are distinguished by wearing black clothes. Of the working clergy, namely, the curates, the substitutes of the rectors or the vicars, there are 4,234. Of these, 2,198 are resident; nearly three-fourths have stipends from £6 to £100, averaging £63; about another fourth have stipends from £100 to £200, averaging £130; and 35 have an income, amounting, on the average, to £230. The total charge for these effective persons, is £326,320. The income of the higher functionaries is generally supposed to be about £6,000,000 per annum; or nearly nineteen times what is paid to the working clergy.—*Glasgow Courier.*

Convicts.—We have noticed in the Canadian Watchman, some very appropriate remarks on the subject of setting forth to the world the triumphs of faith so frequently attributed to that unfortunate class of beings, who pay to the insulted laws of God and man the forfeit of their lives by the hand of the public executioner.—We have long been of opinion, that extreme caution should be observed on such occasions, and as little as possible ministered to the tendency to self-deception in matters of religious duty and sincerity, so prevalent in the human heart. Perturbation of feeling, and exhibition of passion, are so frequently caught at and held up as the fruits of a lively faith, that one might think nothing more were needful than to get into a passion, and make long confessions; when at the same time it is utterly impossible for the world to receive the least evidence of sincerity in the *practice* of those hasty resolves, excited more from the impulse of bodily fear, than from any sense of religious duty. The fear of the gallows can hardly serve the purposes of the fear of God, and deliberate repentance for sin, uninfluenced by *external* and pressing danger. No doubt much of this parade often proceeds from a wish to move the compassionate, and thus to ward off the stroke of justice. A notable instance of this happened a few years ago in the London district of Upper-Canada. One *Smith* was convicted of horse stealing, and sentenced to death. His sentence was postponed twice at the gallows; and he was remanded to prison till a certain day fixed on for his execution. In the mean time he was visited by several ministers, to whom he gave astonishing evidences of being "*born again*," and who filled the newspapers with glowing descriptions of his extraordinary piety. At length the sentence of death was, at the gallows, commuted into that of banishment; and as proof positive of the reality of his conversion, and the sagacity of his spiritual counsellors, that very night he stole another horse, and succeeded in putting into execution the sentence of banishment; for before he could be overtaken, he had the horse safely across the Niagara river into the United States. We ought to be cautious how we set up the kingdom of heaven as the *premium* for crime.—*Christian Sent.*

Penny Collections.—No custom should be considered too sacred to be spoken against, merely because it is connected with church matters; nor too advantageous to be given up, simply because a trifling pecuniary benefit is its result. Penny collections are almost universally spoken against; and yet penny collections are hardly any where given up. Objections to them are prodigiously numerous and weighty, whilst the only reason for their continuance is sordid selfishness. How deeply they mar the sacredness and solemnity af the worship of God! How frequently they give pain to the sensitive and

serious! How shockingly they confuse an assembly, and distract its attention! And how surely do they bring back all the thoughts of the counting house, with the din and clatter of a sacrifice made to mammon in the house of God!

It may be granted that the income derived from this source is too important to be lost.—This sordid argument, as we said before, is the only one ever used in defence of this practice. But if this be the only reason, may not the practice be broken up, without the apprehended pecuniary loss? May we be permitted to hint at some of the many ways, in which this might be brought about? Could not the senior wardens of all our churches meet in a committee upon the subject, and agree upon a uniform system for this desirable purpose? Suppose they should reccommend a monthly, instead of a twice and thrice daily collection which now prevails, would not the experience of at least one christain assembly in the city, justify the hope that there would be no pecuniary loss? But suppose, which would be better still, that they should abolish these collections altogether, and striking an average of their amount, assess it upon the pews, either by raising the general, or creating a special tax? Will it be said, that, by either of these arrangements, no small income from casual worshippers would be lost? What! can there be so great hardihood as to avow *that* as the principal reason for continuing this system of taxation, which is the most serious of all earthly objections to it; that it is, in effect, a tax upon strangers? What! shall their ignorance be imposed upon, by filching their silver from strangers, whilst the wealthiest residents give only their baser coins? Is this the christian hospitality shown to strangers, in the house of God, on his holy day? Are strangers to be assessed for hearing our preachers, and seeing our churches, just as they are at the week-day sights of the city? The vestries of our churches will have soon to look to it, lest the accusation should go abroad against them, that, like the guardians of the temple at Jerusalem, they have suffered the "house of prayer" to be converted into a place of business and exchange, if nothing worse. *Epis. Watchman.*

Open Air Preaching.—This plan of spreading the glad tidings of the gospel to the destitute, seems to be exciting considerable interest in England. Messrs. John H. Hinton, and Jas. Hinton, who have recently set out on a missionary tour of this description, write to the editor of the London Baptist Magazine, that in the course of their journey, they have preached at twenty-five different places, to congregations varying from 30 to 1000 persons, amounting in the whole to not less than 5 or 6000 hearers, a large portion of whom never heard the gospel before. They at the same time distribute to the destitute, testaments and tracts.

A New Movement.—It is in contemplation, as we learn by the New-York Evangelist, to furnish every mechanic's apprentice in the United States with a bible. A better move could not be made. It would do more for the interests of the mechanics and working men than all the Free Enquirers and Daily Sentinels ever printed. No book like the bible enlightens working men, and raises them to their true standard in society. No book is so severe against aristocrats, monopolies, and the oppression of the poor. No book so effectually promotes universal education, at public expense, teaching the rich to do to others as they would be done unto. Show us a land of *studied* bibles, and we will show you a land where mechanics and working men are neither degraded nor oppressed. Dr. Franklin, who, according to the statements of the Free Enquirer, was no bigot, advised young mechanics to study the bible, and attend public worship. Whatever may be thought of his supposed skepticism respecting the divine origin of the scriptures, he was too accurate an investigator of first principles, and too nice an observer of mankind, not to know that the bible was a good directory for the *present* life, at least.—*Philan.*

Employment for the Poor.—Great improvements are making in Philadelphia, in the plan of "bettering the condition of the poor." A farm of nearly two hundred acres has been purchased near the Schuylkill, embracing ample power for machinery. The buildings are commenced, to consist of an alms-house, 500 feet front, two stories high, besides an elevated basement; another alms-house of the same dimensions for females, an hospital and infirmary, an asylum for children, work-shops, &c. The scheme is calculated to admit not only of a separation of the sexes, but of the several classes, as to age, colour, and condition.

Accident.—From a notice in the Rochester Daily Advertiser, it appears that on the evening of the 1st inst. an immense concourse of citizens had assembled in the 1st presbyterian church in that village, for the purpose of listening to a discourse from Rev. Mr. Finney. About the time of commencing the exercises, the press in the gallery had the effect to cause the side walls of the church to swell or diverge outward, by which one of the timbers of the roof and the plastering of the ceiling fell. Great alarm and confusion ensued, but there were no lives lost, nor was there any person seriously injured.

REVIVALS.

Whitesborough.—We understand that there is a very interesting state of religious feeling in Whitesborough, especially in the west part of the town; that there have been a number of hopeful conversions within a few days, and appearances are such as indicate a powerful work of grace.

Morrisville, N. Y.—Extract of a letter from a gentleman at Morrisville, Madison county, to the editor of the Recorder, dated Oct. 6th, 1830:—

"The revival which commenced some time in November last, in Morrisville, continues in gradual progress. This refreshing from the presence of the Lord has extended itself thro'out the society; and its reviving showers are falling on the baptist and methodist, as well as on the presbyterian denomination. Meetings for religious exercises, in different parts of the society, are usually solemn and well attended; especially the monthly concert. A better state of things probably has not existed since the commencement of the revival; a state of things more promising for a continual revival. The church, that is, those who consider themselves interested in, and members of the church, in good standing, are united in promoting the revival almost to a man. Many who were decidedly opposed to the revival, in its early existence, are now in the church, praying "*thy kingdom come.*"

"The number united with the church, in the several denominations, since the commencement of the revival, is about ninety; about sixty with the presbyterians.

"We know not how many have obtained hopes in this revival. Hopes are not unfrequently cheap things. Hopes, without observing the first principles of the gospel, without obedience to the first great commands, are like houses built upon the sand. We number as subjects of the revival, none who refuse to unite with Christ's church somewhere. There are those indulging hope, who have not yet united, but probably will soon; and we hope, and pray, that all such as do unite with the several churches, will be enabled by the grace of God, through the influence of the Holy Spirit, and the use of means, to *adorn* their profession with *godliness* in all things."

Maine.—The revival which commenced in Cumberland early in the summer, is still in progress. About fifty have expressed a hope in God's mercy. Fifty more are in a greater or less degree anxious for their salvation.—*Christian Mirror.*

WESTERN RECORDER.

UTICA: OCTOBER 12, 1830.

Ordination.—Messrs. Sheldon Dibble, and Dwight Baldwin, were ordained in this village last Wednesday, as missionaries to the Sandwich islands. Sermon by Rev. Dr. Lansing: Charge by Rev. S. C. Aikin: Right hand of fellowship, by Rev. J. Frost. The exercises were attended with interest; and the music (we may say in the editor's absence) was particularly fine. The missionaries are expected to sail about the middle of November.

Bishop of New-York.—At the convention of the protestant episcopal church for the diocese of New-York, on Wednesday last, Rev. Mr. Dorr, of this village, preached the introductory sermon. On Friday evening, the convention proceeded to the election of Bishop; when Rev. Dr. *Benjamin P. Onderdonk*, receiving 108 votes, out of 183, was declared duly elected bishop of the New-York diocese. Rev. Mr. Anthon, formerly of this place, received thirteen votes.

☞ We must claim the indulgence of our patrons for a few weeks, during the absence of the editor.

To Correspondents.—S. T. S. will find his enquiries answered in the last Recorder.

PUBLIC MEETING.

At an adjourned meeting of the citizens of Utica, friendly to the cause of education, convened at the house of Moses Bagg, on Saturday evening, the 9th inst: Rev. SAM'L WHITTELSEY in the chair, and G. S. WILSON, Secretary:—

A circular having been read from a convention of teachers and friends of education in Livingston county, recommending a General Convention for the State, to be held at Utica, on the 28th October inst. it was thereupon

Resolved, That it be respectfully recommended to the friends of education, and especially to all those engaged in the business of instruction, to meet in convention at the court house in Whitestown, on Wednesday the 27th of October inst. at 12 o'clock, M. to devise measures to improve the system and promote the cause of common school education, and to choose delegates to represent the county of Oneida in a convention proposed to be held at Utica on the 28th inst.

Resolved, That Messrs. C. Bartlett, S. D. Dakin, and G. S. Wilson, be a committee to address a circular letter to the friends of education in this county, and also to take such other measures as they may deem proper preparatory to the Convention to be held at Utica.

Resolved, That the Secretary of the Utica Lyceum be requested to call a meeting of that institution, to take such measures in relation to this subject as may be deemed expedient.

Resolved, That the Chairman and Secretary affix their names to these proceedings, and cause them to be published in the village papers.

S. WHITTELSEY, *Chairman.*

G. S. WILSON, *Secretary.*

COUNTY CONVENTION.

In conformity with a resolution adopted at a meeting held at the house of Moses Bagg, in the village of Utica, on the 9th inst. we respectfully invite the friends of education, and especially those engaged in the business of instruction, to meet in convention at the court-house in Whitestown, on Wednesday the 27th inst. at noon, to devise measures to improve the system and promote the cause of common school education, and to choose delegates to represent the county of Oneida in a convention proposed to be held at Utica, on the 28th inst. for the same object.

T. H. Hubbard.	*A. Seward.*
S. D. Dakin.	*A. Varick.*
C. Bartlett.	*J. McCall.*
J. Platt.	*T. Pomeroy.*
S. Kingsley.	*A. B. Johnson.*
T. F. Field.	*W. King.*
W. H. Maynard.	*J. P. Batchelder.*
D. Prentice.	*L. Bailey.*
M. Bagg.	*F. Edgerton.*
M. R. Bartlett.	*D. V. Bradford.*
S. Whittelsey.	*G. S. Wilson.*

Utica, Oct. 9, 1830.

For the Western Recorder.

MR. HASTINGS—Please to insert in the Recorder of this week, the following resolutions, passed by the Presbytery of Oneida, at their adjourned meeting at Holland Patent, on Wednesday the 29th ult. Those of our churches who have not already acted upon these resolutions, we hope, will do so without delay.

R. EVERETT, *Std Clerk.*

Whereas, in the course of divine providence, this Presbytery is favoured with the opportunity of giving ordination to a beloved young brother, who is destined as a missionary to the Sandwich Islands: Therefore,

Resolved, 1, That we feel ourselves called upon to express our gratitude to the Great Head of the Church, for this distinguished favour, by contributing of our substance to aid this highly favoured mission.

Resolved, 2, That it be enjoined on our churches to take up a collection, with special reference to this mission, next Sabbath, or the following; and that such collection be immediately forwarded to Mr. A. Thomas, agent of the American Board, at Utica.

For the Western Recorder.

MR. HASTINGS—The subscriber, through the medium of your paper, wishes to express his grateful acknowledgment of the kind and affectionate regard from the ladies of his congregation, in the contribution of Twenty Dollars, to constitute their pastor a life member of the American Tract Society. His desire is, that they will follow their benevolence with their fervent prayers; and that while thus watering others, they themselves may also be watered abundantly with the graces of the blessed spirit.

A. GARRISON.

Vernon Village, Oct. 6, 1830.

POLITICAL.

FOREIGN.

Paris dates to the 24th, and London dates to the 26th of August, were received by an arrival at New-York, on Tuesday last.

The Ex-King Charles, with his family and suite, arrived at Cowes on the 17th of August, on board the American ships Great-Britain and Charles Carroll. He was accompanied by the Duke and Duchess of Angouleme, the Duchess of Berry and her two children, Marshal Marmont, (Duke of Ragusa), and several other distinguished officers. The King's first application to the British government, to be received in England as the King of France, was at once refused. The government, however, consented to receive him as a private individual, and Ludworth castle, near Weymouth, was selected by him as a place of residence for himself and family; where he was to reside until he could hear from Austria, whither it was expected he would ultimately repair.

Paris, August 23.—Some disturbance is said to have taken place at Nismes, possibly owing to the absence of a regular administration, and suddenness of present changes. The nation is unanimous in its sentiments. The indulgence of a great people towards its enemies has been carried far; it may produce some desperate attempt. But an opinion which is not deeply rooted in France, cannot long agitate the public mind, or injure our interests, but this indulgence must cease the moment any conspiracies are hatched. The government fortifies itself by measures of wisdom and energy, which renders it daily more popular. It organises the army and a good administration; it seconds the impetus of the nation, and we shall have nothing to fear from the intrigues and efforts of its enemies.

The act recognising the republics of South-America by the French government, will appear, it is said, about the end of this month.—This measure, which has been so ardently desired, but in vain solicited by our merchants and manufacturers, will, we have no doubt, have the most happy effect on our commercial prosperity. The next thing to be desired, are the means for executing the important works which still remain of canals, roads and bridges; and then constitutional France will have no reason to envy any country in the world.

London, August 26.—Last night we received the Paris papers of Monday by express. There has been another fall of the stocks. One cause of the decline of the stocks may be found in an article in the Constitutionel, under the head of Turin, 9th August, in which it is said that Austrian troops were on their march to occupy the principal fortresses of Naples, particularly the citidels of Alexandria and Turin. If there be any truth in this intelligence, of which we have strong doubts, it would fully account for the depression of the stocks, as the inevitable result of the entrance of the Austrians into Piedmont would be a war between Austria and France, of which, however, the issue cannot be doubtful. But as we have already said, we discredit the report, and in this we are borne out by the intelligence which is given of the conduct of other powers. It is stated again, and with increased confidence, that Prussia has disclaimed, in the most formal manner, all intention of interfering in the domestic concerns of France. It is also said, that in a Council of Cardinals, held at Rome on the 12th inst. by the Pope, a resolution to the same effect was adopted.

It is said that letters are in town from St. Petersburgh, to the effect, that so fearful was the Emperor of Russia, that the news from France would create a spirit of discontent among his people, that he had interdicted the free entry into his dominions of any English or French newspapers. The letters from the Russian capital, we have had an opportunity of seeing, do not confirm this statement.

The Moniteur contains a letter from Ajaccio, in Corsica, dated August 11, which describes the joy that had been excited there by the news of the late events in France. The whole city immediately displayed the tri-coloured flag, and there had been illuminations every evening.

Spain.—Capt Watts, of the ship Lotus, arrived at New-York from Cadiz, whence he sailed 30th August, states that Ferdinand had added two regiments of infantry to his life guards, and had fortified his palace, in consequence of the arrival of Gen. Mina, with his followers, at Corunna. A revolution was daily expected at Cadiz, in which a large part of the inhabitants was expected to participate.

Insurrection in the Netherlands.—London papers to the 1st of September, were received at New-York, on Wednesday last. The most important intelligence they contain relates to a revolutionary movement in Brussels and several other cities of the Netherlands. The Netherlands were annexed to France by Napoleon, and continued to form a part of the empire until he ceased to reign. In the subsequent arrangement of the affairs of Europe by the Congress of Vienna, they were separated from France, and made to constitute a part of the new kingdom of Holland. This was followed by restrictions upon their trade, and an increase of taxes; and the King and his ministers were accused of favouring the Dutch at the expense of the Netherlanders.

The insurrection commenced at Brussels. The revolutionists at first consisted of people of the lowest class, who began by burning the houses of the publisher of a journal which supported the government, and of the minister of justice, who prosecuted for libels. The houses of the other officers of government were also entered, the windows broken, and the furniture demolished. Fourteen persons only were killed.

At the date of the latest accounts from Brussels, (27th August), the command of the city had been taken entirely out of the hands of the King's troops and officers, and placed under the protection of a national or civic guard. The demands made by the insurgents are said to be the following:—

1. The complete execution of the charter, given by the King at his accession.
2. The dismissal of the minister of justice, Von Mannan, and another member of the cabinet, with some of the civil authorities.
3. The equal division of offices between the two nations, the Belgians and the Dutch.
4. The establishment of the chief tribunal of the nation in some frontier town.

Insurrections had also taken place in Louvain, Antwerp and Bruges. No lives were lost; but in the latter city, two or three houses were destroyed.

The government had taken measures to suppress the disturbances, and Dutch troops had been ordered to the scene of commotion; and the King had resolved to summon the States-General to meet immediately, for the purpose of discussing the claims of the Netherlanders, and of redressing such grievances as may be thought worthy of consideration.

The London papers express the opinion, that some concessions will be made by the government, and that the insurrection will be suppressed.

The Paris Messager des Chambres says—"We believe that our government will preserve the strictest neutrality, with regard to Belgium; and will not take advantage of a scene of dissension, to march into a country, which, for twenty-five years, formed a part of her territory."

France.—In Paris all was tranquil; and the government was employed with unceasing energy, in reforming all the public departments. The ex-ministers, Polignac, Peyronnet, Chantalauze, and de Ranville, who had been arrested in different parts of the kingdom, while endeavouring to effect their escape, had undergone long examinations, and were imprisoned in the dungeons of Vincennes, preparatory to their trials for inducing the king to violate the charter.

The Duke of Conde, father of the unfortunate Duke d'Enghein, died by his own hand, on the 27th of August, in the 75th year of his age.

The Bey of Tripoli had submitted to all the conditions prescribed by France. Piracy is to be prohibited, and all the christian slaves are to be set at liberty.

The tricoloured flag had been hoisted on board of all the French ships of war, and on the forts and batteries of Algiers.

Spain.—The accounts from Spain were enveloped in mystery, but enough had transpired to show that Ferdinand holds his sceptre by a feeble tenure. Movements had taken place in Catalonia, and every thing announced that important events were at hand.

The former report of a revolution in this kingdom, and the advance of Gen. Mina with an army, appears to be unfounded.

England.—There is nothing of importance from Great-Britain. The continental intelligence seems to absorb the public attention.

The new government of France has been promptly acknowledged by the British cabinet.

Algiers.—A letter from an officer in the United States frigate Java, then at Algiers, dated the 6th of August, says—"The garisons and stations of the French troops are very numerous, and completely encircle the city. Sixteen thousand can be thrown together at any point in a few moments. They have shipped off all the *real* Turks for the Levant; and most of the Moors have left the city; so that it presents an odd spectacle. The streets are filled with the French soldiers; and signs are every where put up, with the articles offered for sale, in large characters, and in the French language, upon them."

The Duchess de Berry.—Notwithstanding the destinies of the old King Charles X. excite but little sympathy, still those attached to his life and fortunes, particularly the females, receive our commisseration. It is no fault of theirs, that their country suffers under the misdirection of the King, and to share all the obloquy and reproach of the people against the King without being willing instruments in his hands, is peculiarly onerous. The conduct of the widowed Duchess of Berry seems to excite much attention in France. Her name was Marie Caroline Therese, eldest daughter, we think, of the prince royal of the Sicilies, and was married in 1816, at Naples, by proxy. The peace of Europe had just been acquired, Bonaparte had been dethroned, and the Duke and Duchess of Berry, with the Bourbon family, entered France in triumph. The correspondence between them after the marriage, and before the interview, is published. She desired his advice how to act on her arrival in France. He replied, "You lament your diffidence. It is becoming your age, and you know how to temper it with condescension and dignity." She arrived at Lyons, and the historian says, the first marriage pomp was celebrated under the shade of trees of the forest of Fontainbleau. They lived together in great manificence; and his generosity was of the most expansive character. The Duchess had two children, who died shortly after birth. A union of four years was permitted this happy couple to enjoy: for the misfortune of the Bourbons in the loss of this young prince, was deplored in France. At the opera in Paris in 1820, he was mortally wounded by an assassin's dagger. The Duchess was present. She threw herself in her gay attire, on her husband, and was covered with blood. She alone retained her presence of mind at this awful moment, and then her greatness of character shone forth. The Duke saw her in his agony, and asked "Are you there, my wife?" "Yes," she replied, "and I will never leave you." About midnight, the King and all the royal family had arrived at the opera, to witness the expiring groans of the prince. The Duchess was there upon her knees, assisting the surgeons, and holding the candle for the priests to read the prayers. She was in a more fit condition to have been in her chamber, far removed from public observation. Her devotion to the prince and father of the future heir overcame any reflections on her present delicate situation. She remained with the prince till death relieved his pains, affording a striking evidence of the most heroic yet tender hearted affection to a brave and unfortunate husband.—*Alb. D. Advertiser.*

DOMESTIC.

Nominations.—The Jackson republicans of this county (Oneida) have nominated *Henry A. Foster*, of Rome, for the Senate: *Samuel Beardsley*, of Utica, for Congress; and *Aaron Comstock, Reuben Bettis, David Moulton, Riley Shepherd*, and *John F. Trowbridge*, for the Assembly.

The anti-masons of this county have nominated *Nehemiah Huntington*, of Madison county, for the Senate: *Simon N. Dexter*, of Whitesborough, for Congress; and *James Platt, Tho's H. Hamilton, Josiah Bacon, Thomas Upson*, and *Stephen Brigham*, for the Assembly.

West-India Trade.—The Washington Telegraph, of Monday week, mentioned the receipt of dispatches from Mr. M'Lane, containing his arrangement with the British ministry, for opening the West-India ports to American vessels; and that the President's proclamation announcing this fact, would probably appear the next day. It did not appear, however; and the terms of the arrangement are as yet unknown to the public.

John Francis Knapp was executed at Salem on the 23th ult. agreeably to the sentence passed upon him. A few days previous, his brother, J. J. Knapp, who is in confinement, was admitted to an interview with him, and shortly afterwards, he was visited in his cell by the rest of his connexions, who took their leave. On the evening previous to his execution, he intimated to the sheriff a wish to be left alone during the night; but the sheriff deemed it his duty to station an officer in his cell. He preferred that all religious services should take place in the prison, rather than on the scaffold, and desired not to be kept long at the scaffold as a spectacle. He walked to the place of execution with a firm and unfaultering step, with his arms pinioned behind him, and at no time betrayed strong or violent emotions. He drew from his bosom a handkerchief, to drop as a signal of his readiness, and just before 9 o'clock the drop fell, and he died without a struggle. It is stated that since his conviction, he has uniformly persisted in declaring his innocence, just as he did when sentence was passed upon him by the court. It is understood that he has left a sealed package, with directions that it be not opened until after the trial of his brother Joseph, which takes place in November.

Book Auctions.—Extract of testimony, on a trial for the violation of chapter 17, title 1, sections 7th, 11th and 17th, of the revised statutes, volume 1:—

THE PEOPLE *vs.* LEWIS CLARK.

Albany General Sessions, Sept. 29, 1830.

Ansel Edwards, on the part of the defendant, testified under oath, that the copy of Hume and Smollet's History of England, London edition, in question, was put up and started at some price, and run up by him to one dollar and fifty cents per volume; and that it was struck off to Mr. Mayers, there not being, at the time, any person by that name in the room; and that it was a common practice with book auctioneers, to put up a book at some price, and if no one bids what it is worth, it is struck off to some name by the auctioneer; when in fact it has not been sold at all. Such was the fact in this case; and it is a common and usual practice at retail book auctions.—*Albany Ev. Journal.*

Business and Markets.—Our mills now make over 2000 barrels flour per day, and can make 3000, containing, with two more now building. 70 runs of stone; wheat abundant at 94 to 96 cents, pouring in from 60 to 80 miles south and west; 200,000 bushels this year from Ohio, fair quality; also much pot and pearl ash and other produce. Within the last twenty days, we have sent $50,000 in cash into Ohio for produce.—*Rochester D. Adv.*

Georgia Legislature.—Gov. Gilmer has issued a proclamation for an extraordinary session of the legislature, to convene on the 18th inst. The reasons assigned for the measure are, "that thousands of persons have entered upon the lands of the state, in the occupancy of the Cherokees, and are now, and have been for some time past, employed in taking great quantities in value of gold therefrom; that this state of things was unforseen by the legislature, and therefore no laws have been passed for the prevention thereof."

Accident.—A child of about three years old, of a foreign family, was burned to death in the lower part of this city, on Wednesday morning. The accident happened from its clothes taking fire, in the absence of the mother. The little sufferer was literally roasted, and survived but four or five hours. Mothers! when will you learn to clothe your little ones in flannel dresses?—*Troy Sentinel.*

Capt. Elam Lynds, the able agent of the state-prison at Mount-Pleasant, has resigned his office, and Robert Wiltse, the present deputy keeper, is to succeed him.

Stephen G. Simmons was executed at Detroit on the 24th ult. for a murder committed some months ago. This is the first instance of capital punishment of a white man in Michigan territory. He requested the clergyman on the scaffold to say that intemperance had led him to his crime.

Three indictments have been found in Niagara county against Orsamus Turner, for his refusal to testify at the late Morgan trials.

For the Western Recorder.

UTICA MISSIONARY DEPOSITORY.

Received for the C. A. B. F. Missions, from the 27th August, to the 7th October, 1830.

Clinton—Female Missionary Society,	$20 00
Sullivan—Young Ladies' Society of Oneida Lake, a box of clothing, estimated at 33.53, by the President and Clerk.	
Trenton & Russia—Monthly concert, by Mr. Blue,	3 07
Utica—By the Ladies, two hhds clothing for the Mackinaw station, est. 239.00: 2d Pres. Soc'y mon. con. 18.00, a gold ring, and a bosom pin: Do. a collection taken up as an outfit for the missionaries destined for the Sandwich islands, 14.82: Do. a collection taken up at the ordination of Messrs. Dibble and Baldwin, as missionaries for the Sandwich islands, 62.57: 1st Pres. Soc'y, a collection taken up as an outfit for the aforesaid missionaries, 52.07: A collection taken up in Mr. Everett's congregation, for the same purpose, 2.12:—Gent.'s For. Miss. Assoc'n of the first Pres. Soc'y, by Mr. Bagg, t'r, 49.23,	193 81
Boonville—A bedquilt, for the Mackinaw mission, by Jane & Abigail Graves, two young females.	
Salisbury—United Pres. Church, by Rev. Mr. Goodrich,	4 25
Fairfield—From the Ladies, a bundle of clothing for the Green-Bay mission, estimated at 20.00.	
Sherburne—Mr. S. Stebbins, by R. M.	1 00
A marriage fee, rec'd from two Oneidas, for the Indian mission,	1 00
Van Buren—From a female friend,	2 00
Paris-Hill—From individuals, a barrel of dried fruit for the Mackinaw station; a barrel of pork for the Sandwich islands, and a box from the Ladies' Sewing Society, for Mayhew, Choctaw nation.	
Augusta—Young Ladie' Benev. Society, to educate Julia Ann Hull, at Mackinaw, 12.00: Do. a box of clothing, for the Tuscarora mission, est. 20.50,	12 00
Mexicoville—Female Benev. Mis. Soc'y, a box of clothing, for the Cattaraugus station, est. 32.50, by Mrs. Ames, P't.	
Western—Female Sewing Soc'y, a box of clothing for the Green-Bay mission, not estimated.	
Butternuts—Ladies' Mis. Soc'y, by Rev. G. Spalding,	9 81
Verona—2d Cong. Soc'y, a collection as an outfit for the missionaries to the S'd-wich islands,	2 69
Hartford, (Penn.)—Ladies' Sewing Society, a box of clothing for the Mackinaw station, est. 48.12.	
Manlius—Missionary Association, by A. Rowe, treas'r,	140 00
Pompey—From three gentlemen, by Rev. Mr. Kellogg,	7 00
Wampswille—Miss. Association, by do.	4 81
Amount of cash,	$406 44

ABIJAH THOMAS, *Agent.*

WESTERN EDUCATION SOCIETY.

As the subscriber is to be out of this section of country for a considerable part, if not the whole of the present quarter, and of course must suspend, in the mean time, the duties of his agency for the Western Education Society; the local agents and other friends of this Society are earnestly requested to make special exertions to raise funds and forward them to the treasurer at Auburn, to meet, as far as practicable, the appropriations that must be made to beneficiaries, at the next quarterly meeting, which will be about the middle of December next. By order of the Ex. Committee.

JAS. EELS, *Cor. Sec. W. E. S.*

Westmoreland, Oct. 11, 1830.

MARRIED,

In this village, on the 4th inst. by Rev. Mr Aikin, *John G. Floyd*, Esq. to Miss *Sarah B. Kirkland*, daughter of Gen. J. Kirkland.

At Sauquoit, on the 6th inst. by Rev. Mr. Irvin, Mr. *William Ward*, to Miss *Mary Ann Wilson*, both of that village.

In Trenton, Oneida co. on the 20th ult. by Rev. Mr. Booth, Dea. *Lemuel Barrows*, to Mrs. *Sally Fitch*, of Coventry, Conn.

In Sherburne, Madison co. on the 25th ult. by Rev. Mr. Smith, Mr. *Henry Waters*, to Miss *Miranda Smith*, both of that town.

At New-Lebanon, on the 3d inst. by Rev. Mr. Churchill, Rev. *Nathaniel Dutton*, pastor of the presbyterian church in Champion, Jefferson co. to Miss *Elizabeth F. Bostwick*, of New-Lebanon.

DIED,

In Albemarle, Va. on the 19th ult. Hon. *George Hay*, judge of the United States district court for the eastern district of Virginia, and son-in-law of James Monroe, late President of the United States. And on the 23d ult. Mrs. *Monroe*, the respected lady of the late President.

In Haverhill, Mass. on the 9th ult. *Bailey Bartlet*, Esq. aged 80; sheriff of Essex county, in that state, which office he had held for more than forty years.

NEW BOOKS.

HASTINGS & TRACY, No. 94, Genesee street, have just received the Cambridge Trigonometry and Topography. *Oct. 12, 1830.*

JAMES DANA & CO.

ARE now receiving, direct from England, their fall supplies of HARDWARE, CUTLERY, SADDLERY, and CABINET WARES; which they offer wholesale and retail, on very advantageous terms to purchasers. Their assortment will be found very general, and well selected. *Utica, Oct. 12, 1830.* 41w6

BRASS ANDIRONS, SHOVELS & TONGS,

Tea-Trays, Knives and Forks, Hollow-Ware, and almost every article in the Hardware Line for housekeeping, will be found very low, at the store of JAMES DANA & Co. 88, Genesee street. *Utica, Oct. 12, 1830.* 41w6

PARKER & HASTINGS.

HAVE just received a fresh supply of GROCERIES, embracing almost every article usually kept in their line, which they offer at a small advance from cost, at wholesale or retail. Merchants and tavern-keepers are particularly invited to call, and examine their stock. They have on hand—

75 chests Hyson, Young Hyson, and Hyson Skin Teas, of different cargoes,
15 hhds. St. Croix, and Muscavado Sugars,
30 boxes Lump and Loaf Sugars,
15 boxes and bbls. White, Havanna, and India Sugar.
20 bags Green and Java Coffee,
20 " Pepper and Spice,
40 kegs plug, Ladies' twist and Cavendish Tobacco,
100 boxes Bunch and Bloom Raisins,
10 kegs do.
100 M. Spanish and American Segars,
40 hhds Molasses,
20 casks Lamp Oil, first quality,
150 qt. Cod and Scale Fish,
50 bbls and half bbls Mackerel,
20 do. do. Shad,
60 boxes Bar Soap and Candles,
Herring, Dunfish, Long and Short Pipes, Almonds, Filberts, Brazil Nuts, Cloves, Cassia, Nutmegs, Chocolate, Currants, Mace, Sallad Oil, Prepared Cocoa, London and American Mustard, Sultana Raisins, Cayenne Pepper, Shot, Lead, Mats, Matches, Pepper Sauce, Olives, Pickles, &c. &c. *Utica, Oct. 5, 1830.* 40

WINES.

FOR sale by PARKER & HASTINGS, No. 90 Genesee Street,
20 qr. casks Malaga
15 pipes and qr. casks, different qualities Madeira,
5 " Old Port and Imitation do.
10 doz. Champaigne,
20 " Claret, do. on draught,
A few dozen White Hermitage and Muscat,
10 qr. casks Sherry, Sicily, and Madeira,
Utica, Oct. 5, 1830. 40

WINES.

NEW GOODS.

AUG'S PEASE, No. 36, Genesee street, has just received a general assortment of SEASONABLE GOODS, which are offered unusually low, for cash only. *Utica, Oct. 4, 1830.* 40w3

STEAM SCOURING AND SPONGING CLOTHES,

OPPOSITE the Old Stand, one door below E. Cross' Marble Factory, by R. & W. PAUL.

The public will please to take notice that my brother has arrived from Paris, with a new style of cleaning clothes, different from any in the United States.

R. PAUL.

N. B.—WM. PAUL hopes that by his steady attendance, and experience in business—having scoured seven years in Paris—that he will receive a share of public patronage, at his present stand, in company with his brother. He can clean Linen as well as Woollen Cloth; also, Silks, Cassimeres, and Cashmeres, and all kinds of apparel. Old and faded garments will be brought to their original color, and warranted not to fade again.

☞ The public are hereby warned to beware of John Granison, as we shall not be accountable for clothes damaged by him in scouring or coloring.

ROBERT PAUL,
WILLIAM PAUL.
Utica, Oct. 5, 1830.

NEW GOODS.

WE have received our Fall Goods. The assortment is extensive and fashionable. We shall not compete with our neighbouring tape dealers, but undersell them all. For instance, a few cases English Calicoes, at 9d per yard, &c. SHEARMAN & THOMSON. *Utica, Sept. 27, 1830.* 39w4

CARPETS, &c.

WE have this day received a select lot of Carpets, Rugs, Bindings, Floor Cloths, Piano and Table Covers, which will be sold, as usual, *cheap*, at our Carpet Ware Room, No. 62 Genesee street, up stairs.

SHEARMAN & THOMSON.
Utica, Sept. 28, 1830. 39w4

WARNER & SOUTHMAYD,

HAVE just received, at the old Stand of WARNER & HARVEY, a supply of DRUGS and MEDICINES, DYE-STUFFS, PAINTS and OIL; among which are the following:—

Logwood, Nicaragua, Camwood, Fustic, Superior Bengal & Float Indigo, Madder, Alum, Copperas, Blue Vitriol, Verdigris, Annatto, Rocoa, Woad, Cudbear, Press Papers, Tenter-Hooks, White & red Lead, Venetian Red, Vermilion, French & Chrome Yellow, Spanish & Paris White, Chrome Green, Gold & silver Leaf, Bronze, Linseed & Sperm Oil, Copal Varnish, Spirits Turpentine, Paint Brushes, Gum Shellac, Gum Copal, Opium, Camphor, Myrrh, Acetate Morphine, Iodine, Strychnine, Hydriodate Potash, Blue Pill English, &c. &c.; comprising as complete an assortment of genuine articles as can be found in the village; which are offered at wholesale or retail, on reasonable terms.

Also, for sale as above, a few reams superior SAND PAPER. *Utica, Sept. 6, 1830.* 36w6

NOTICE.

THE copartnership heretofore existing between *Jared E. Warner* and *Sylvanus Harvey*, was dissolved by mutual consent, on the 17th ultimo.

JARED E. WARNER.
SYLVANUS HARVEY.

JARED E. WARNER and ALBERT SOUTHMAYD, having formed a copartnership, will continue the *Drug, Dye-Stuff*, and *Paint Business*, at the old Stand of WARNER & HARVEY, under the firm of WARNER & SOUTHMAYD.

Utica, Sept. 6, 1830. 36w6

POETRY AND MUSIC.

THE CAMP MEETING.

BY WM. B. TAPPAN.

Above, is flung the arch of heaven,
Beneath is spread the sod;
And from these thousand hearts, is given
The stirring hymn of God.

Around, his wreathed pillar stay'd,
Clouds piled on clouds—lends light;
A girding wall by day display'd,
A beacon-fire by night.

This woodland, for his temple claim'd,
These trees of lively green,
Its columns, which his fingers fram'd,
And cast his light between—

Are holy: Hark, the sound of song
Swells up from tent and tree;
'Tis audience-hour unto that throng,
Alone with Deity.

How glorious is this canopy!
And gorgeous day-break brings
Its curtains, bath'd in golden dye,
Wrought for the King of Kings.

'Tis seemly, with its regal rays,
Thus to pour out to Him
Our songs, before whose throne, the blaze
Of burning noon is dim.

'Tis beautiful in such a spot,
To note from lip of men
His praise, where art's proud dome is not,
By stream and wooded glen.

And list, from yon white tents, at eve,
Where worshippers are bow'd;
The sighs of those, for sin that grieve,
Among that waiting crowd.

They rise on evening's wing, which seems
To fan a holier air;
As flows from humble hearts, in streams,
The melody of prayer.

And One draws near this peopled bower,
Whose are these chosen now;
And walks their camp at offering hour,
Recording every vow.

And at that banquet sitteth he,
Where banners twine above;
Men know their guest, and long to see
More of his heaven of love.

If, bright ones! from your world of gold,
Ye look for aught, in this
Resembling that, this hour behold
Its counterpart of bliss.

More glorious than when morning reigns
In splendor, o'er your skies;
More touching, than when twilight stains
The clouds, with sunset dies.

It is, the face to look upon
Of such, new born again;
To mark the glow of victory won,
The peace of passions slain.

Expression of a deep-felt rest,
Wearing the hues of heaven;
It beams the quiet of the blessed,
The joy of sin forgiven.

JUVENILE CONCERT.

A large number of our citizens, says the Conn. Courant, were highly entertained last Friday evening, by the juvenile concert, given by Mr. Ives, at the centre church, Hartford. The choir of singers consisted of about seventy children, principally females, from six to twelve years old, who have been under a course of instruction by Mr. Ives, for two or three months. A variety of songs of a moral and religious tendency, adapted to the age and character of the choir, were sung with an accuracy and sweetness, which astonished and delighted all who heard them. The perfection attained by this interesting group of young songsters, left no room to doubt the practicability of a successful cultivation of music by children of a very early age. The performances were interspersed with remarks from Rev. W. C. Woodbridge, on the importance of music as a branch of education, with some interesting statements derived from personal observation, respecting the general attention devoted to this subject in Germany, and its happy effect on the character of the people.

The children composing the choir on this occasion, were received promiscuously from such families as chose to send them, and none were rejected as not possessing the necessary qualifications for becoming singers; a fact which abundantly shows that there is no necessity for confining this delightful art within the narrow limits which have generally been assigned to it.

Of the correctness of the matters here set forth by inference, we have for a long time entertained the fullest persuasion.

MISCELLANEOUS.

From the Journal of Law.

DUTIES OF JURORS.

1. Jurors should hold themselves indifferent between the parties, neither leaning with partiality for the one side, nor with prejudice against the other; they should not suffer popular clamour nor out-of-door influence to affect their minds or conduct, but should remember that they ought to be an independent and impartial tribunal, seeking simply to adjust uprightly the matter submitted to them.

2. Jurors should listen attentively to all the evidence, each for himself, and not take it on trust afterwards, one from another; each feeling that he is answerable to his own conscience, for the *diligent* performance of his duty.

3. Jurors should give ear to the arguments addressed to them by counsel, who albeit they may be sometimes dull and tedious, not speaking to the point, neither imparting light nor giving instruction, yet are entitled to be listened to, as the representatives of the parties. And no man can be judged justly unheard, or if the jury jump at conclusions in the dark. No advice is necessary, where the counsel are learned and discreet.

4. Jurors should not allow disgust, ill will, or wearisomeness, induced by the conduct of counsel, to injure the client, for it is with the rights of the latter, not of the former, they are charged. And it is no part of their duty to visit the sins of the counsel on the client.

5. Jurors should listen with deference to the judge; in civil suits, taking his instructions as their guide *in matters of law*, for to expound the law is his province; and in all cases treating his opinions with becoming respect, yet recollecting that they are the appropriate judges in *matters of fact*. To forget this were to make the trial by jury an excrescence, and worse; for it were to delude by a mock display of the shadow, without the substance of justice.

6. Jurors, when they retire from the box to deliberate, should carefully consider *all* that has been heard, not giving an undue influence to the *last word*; they should consult calmly, bearing in mind that every one is equally entitled to urge his opinions, to judge for himself, and is alike responsible for the verdict. While each should be steadfast in his adherence to what he believes to be right, he should not be insensible that *he may himself be mistaken*, and therefore, he should not close his ear to argument, nor his mind to conviction. Persuasion and fair reasoning may convince, but a self-conceited and rude deportment will only tend to exclude what may in itself be just.

7. Jurors should keep the eye single, steadily fixed on doing justice, casting no lots which way they shall decide, yielding to no compromise for the sake of convenience, swayed neither by fear nor favour, nor looking to, nor apprehensive of consequences. "*Fiat justitia ruat cælum.*"

An observance of these rules will, we believe, lighten the performance of duties generally burdensome, and sometimes distressing, and in any event, will leave in the mind the consolation which must always result from the honest and vigilant endeavour to perform to the best of our abilities our relative duties. The firmness, intelligence, and integrity of our jurors, the steady and satisfactory administration of justice, have won for them a well earned tribute of applause.

From the Western Luminary.

RELIGIOUS COMBINATIONS.

We were forcibly struck by the following passage in an address to the people of the United States respecting Sabbath mails, contained in a religious magazine now lying on our table:—

"But there is a class of good sort of people, many of them Christians, who profess to reverence the Sabbath as a divine institution, and to regret the existence of the present law, and still are opposed to petitioning Congress, or using any means to obtain its repeal, *because they disprove of religious combinations*. It is doubtful whether those who offer this objection, have any distinct idea of its import. The objection is not to the end to be accomplished; for *that is desired*. It is not to *a combination;* for the signers of any petition do, in the same sense, form a combination, and the objectors themselves sign other petitions. The objection is simply, that it is a *religious* combination; and if it contains any idea at all, it implies, that if the petitioners were *infidels*, instead of Christians, they would unite with them; for then it would be *no religious combination*, and *the whole ground of objection would be removed*. But how many centuries do these good people, think will elapse, before they will have the pleasure of co-operating with *infidels* in rescuing the Sabbath from desecration and oblivion? Do they not know that all the powers of infidelity throughout our land, are now concentrated and directed *against* the Sabbath? Do they not know that all the hue and cry about *priestcraft*, and a *union of church and state*, has been got up, in order to excite the prejudice and jealousies of this good sort of simple Christians, and thus enlist them under the banner of infidelity, for the purpose of destroying the Sabbath? Do they not know that one denomination of Christians has been singled out, as *conspirators against the state*, because that denomination are the united, uniform and able defenders of the Sabbath."

FRENCH COLONY IN AFRICA.

The African Repository, for August, contains an interesting account of a French colony planted in South Africa more than 140 years ago, consisting now of about 4000 souls. These descendants of the persecuted Huguenots are secluded from the world in a valley of a few leagues in extent, thro' which their hamlets are scattered. These hamlets are each governed by an individual chosen from among the *ancients* of the church, who is in his turn responsible to another, who, in this patriarchal society, is at once the pastor and the ruler of the people, and presides over the whole. The colony is represented as being in a most thriving state; its inhabitants, primitive in their manners, though retaining some affection for La Belle France, are perfectly contented with the peculiar lot which has seperated them from the rest of the world.—*N. Y. American.*

DREADFUL DEATH.

On Tuesday last, Stephen Karkeet, twenty-five years of age, whilst employed under ground in a mine, in the parish of Newlyn, was, awful to relate, buried alive, by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person who arrived at the spot was a man named George Trevarrow, who called to know if any living being was beneath, when Karkeet answered in a firm voice, "I know all earthly power can avail me nothing. I feel the cold hand of death upon me. If there be any hope of my being extricated from this untimely grave, tell me, and if not, tell me." Trevarrow at once informed him that there was not a shadow of hope left him, as upwards of four tons of rubbish had fallen around him, and that suffocation must inevitably take place before any human aid could afford him relief; on hearing which, Karkeet exclaimed, "All's well. It is the Lord, let him do what seemeth him good. Tell my dear father and mother not to be sorry as those without hope, for me. 'Tis now only that I am happy, 'tis now I feel the advantage of religious life. now I feel the Lord is my strong hold, and now I feel I am going to heaven." Here his voice failed him; he never spoke again.—*Falmouth Packet.*

LUTHER AND POPE ADRIAN VI.

When Adrian VI. in his letters, had confessed that a reformation in the Romish church was expedient, but that it should be done *step* by *step*, Luther, on reading this confession, had marked in his copy of the letters, "*that his Holiness intended that an interval of a century should take place between each* STEP."

ANECDOTE.

The high claims of *Jemima Wilkinson*, (that Christ had descended the second time and dwelt in her), are generally known.—Her place of residence was the town of Jerusalem, Ontario county, and state of New-York. A few years past, a religious Indian paid her a visit, with intention to find out wherein her great strength lay. After discoursing with her some time, in English, he changed his dialect, and spake in his own mother tongue; to which *Jemima* replied, in her plain manner of speaking, "Thee must not speak to me in Indian language, for I do not understand it." "Ah!" said the Indian, "then I know you are not my Saviour; for my blessed Jesus understands poor Indians."

DANCING.

"I am an old fellow," says Cowper, in one of his letters to Hurd, "but I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's real character by dancing with her, as by conversing with her at home, where I could observe her behaviour at the table, at the fire-side, and in all the trying circumstances of domestic life. We are all good when we are pleased, but she is the good woman who wants no fiddle to sweeten her.

SLAVES IN DEMERARA.

A new ordinance offers a premium for an increase of the negro population. Every female slave who may have a child *in wedlock* is to receive twelve gilders, about six dollars, and a larger premium for children born after the first. When her oldest child is seven years of age, she is to be exempted from labour in the fields. No male slave to receive more than twenty-five stripes in twenty-four hours for one offence. "*O slavery, thou art a bitter draught!*"

LITERARY AND SCIENTIFIC.

The following prospectus, which is furnished by an eastern paper, will be read with interest by the friends of biblical literature. Mr. Robinson, whose name is attached to it, formerly resided in the vicinity of Hamilton. He afterwards spent some time in Andover, Mass. and has recently returned from a residence of some years at one of the universities of Germany:—

PROSPECTUS

OF THE

REPOSITORY OF BIBLICAL LITERATURE.

A QUARTERLY PERIODICAL JOURNAL.

The proposed publication is intended to be, as its name imports, a Collection of Essays and Tracts of permanent value, which shall relate, first and principally, to the literature of the bible, and to subjects connected with this literature. A less prominent, but not less important object of the work, will be the conservation of similar Essays in the departments of Sacred Rhetoric, and of Doctrinal and Historical Theology; more particularly the latter, as having been hitherto less cultivated in our country than any other.

It is a part of the plan, that a portion of each number shall consist of one or more original articles, comprising essays on biblical and other theological topics; as well as views of the state of theological education and literature in other countries. The rest of the work will be made up of such selections from the vast range of essays, historical, philological, and hermenutical, geographical, &c. existing in the theological literature of England, and the various countries of the European continent, as shall seem most worthy of being presented to the American student, and best adapted to aid his progress, and promote among us the cause of biblical learning, and of pure religion.—These will be translated where necessary; and will every where be accommodated to the American reader, by the addition of such notes and explanations as may seem requisite. To every article, the name of the author or translator will be affixed.

At the close of each number there will be given a list of any new and valuable publications, in our own or in foreign countries; and the more important works, as far as practicable, will be particularly pointed out.

This work, it will be perceived, is intended to take the place of the "Biblical Inquirer;" a prospectus of which was issued more than a year since. The respected editors of that work were induced, by circumstances, to relinquish it; but the encouragement spontaneously offered to it by the public, seems to indicate that such a publication is generally desired.

In assuming the superintendence of the present work, the editor is permitted to expect, from the Rev. Prof. Stuart, the assistance not only of his pen, but of his judgment and counsel. From various other quarters he looks for extensive aid. Thus supported, he approaches the task with less diffidence. The field before him is boundless, and he pledges himself to spare no effort on his part; but whether the harvest which he may be able to gather, will be such as to satisfy the biblical students of our country, remains to be determined by experiment. May the great Head of the Church enable him in this way to contribute his mite to the advancement of sacred learning and true piety! EDW. ROBINSON.

Andover Theol. Seminary,
Sept. 23, 1830.

CONDITIONS.

1. The Work will be published quarterly, at the Codman press, by Flagg and Gould; each number to contain from 175 to 200 pages octavo.

2. The price to subscribers will be Four Dollars per annum, payable on the delivery of the second number. To agents who become responsible for *five* copies, a sixth copy will be allowed gratis.

3. The first number will be issued on the first day of January next, provided there be a sufficient number of subscribers to warrant the publication.

☞ Communications respecting the work may be addressed (postage paid) to Flagg & Gould, Andover, Massachusetts.

LICENTIOUS LITERATURE.

In vain shall we have established a press for purposes of moral and political reform, unless we can succeed in calling public attention to the demoralising and all unhinging effects of licentious literature. What Hume and Voltaire once attempted, and what Owen and Fanny Wright are now again *attempting*, by philosophical disquisition, the popular *novelists* of the day are more effectually *accomplishing* by their creations. The very *characters* which licentious philosophy seeks to form, and would approve, are made the admired heroes of their novels. The appeal is direct to the passions, without waiting to pervert the reasoning faculties. Our modern rakes and dandies have hardly intellect enough to understand and relish the *theory* of Epecurean licentiousness, in an abstract form. But the veriest simpleton, sot, sharper, a swindler, that ever haunted a theatre, a stew, a lottery stall, or a grog shop, can easily understand the *practice*. And it is easier in *this* way to swell the ranks of anarchy, and the future armies of despotism, from among our fashionable and headstrong youths, than in any *other*.—*Gen. of Temp.*

SWIFTNESS OF BIRDS.

A German paper, speaking of the swiftness of various birds, says, "A vulture can fly at the rate of 150 miles an hour. Observations made on the coast of Labrador, convinced Major Cartwright that wild geese could travel at the rate of 90 miles an hour. The common crow can fly 25 miles, and swallows, 92 miles an hour. It is said that a falcon was discovered at Malta, twenty-four hours after the departure of Henry IV. from Fontainbleau. If true, this bird must have flown for 24 hours at the rate of 57 miles an hour, not allowing him to rest a moment during the whole time.

Newly invented Clock.—A German, by the name of Ziehermayr, has invented a machine which is set in motion by an eight-day clock, and which exhibits with mathematical precision, the minute, hour, day of the week, and time of day, for every region on the globe; the day of the month, the daily motion of the earth, the apparent diurnal motion of the sun, the period of the seasons, the length of day at any given spot and at all times, the moon's position with respect to the sun and the earth, the moon's revolutions, and the diurnal time of her culmination, the lunar eclipses, and the daily period of the culminations of the planets, at every season. This monument of industry and ingenuity has been called by the inventor *Chronoglobion*, and as a specimen of complicated machinery, it must surpass all the other clocks hitherto invented.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

BY order of James Dean, Judge of the court of Common Pleas in and for the county of Oneida, all the creditors of *Asa Campbell*, an insolvent debtor, are required to show cause, if any they have, before the said Judge, at his office in Utica, in the county of Oneida, on the 10th day of November next, at 2 o'clock in the afternoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be thereafter exempted from all arrest or imprisonment, agreeably to the provisions of the revised statutes relating to "voluntary assignments by an insolvent, for the purpose of exonerating his person from imprisonment."

Dated the 25th day of September, 1830.

39w6 ASA CAMPBELL, *Insolvent.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 2000lbs.	$108 25a	Sole, oak tanned, lb.	20a25
Pearl do.	116 12a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	10a13	*Provisions.*	
Louisiana	11a14	Beef, mess, bbl.	9 50a9 75
Alabama	10a13	—— prime	5 75a6 00
Feathers.		Pork, mess	15 00a15 50
Live American	34a36	—— prime	10 00a10 37
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 25a2 37	Butter, N.Y. dairy	12a15
Scale	1 50a	Hog's Lard	10a12
Pickled, bbl.	2 50a3 00	Cheese	6a8
Mackarel, No. 1	5 00a	*Rice.*	
Shad, Con. mess	8 50a8 75	Prime, 100lbs.	2 25a2 75
Herring	2 87a2 94	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 06a5 12	Havana, white, lb.	11a14
Western (canal)	5 18a5 37	—— brown	8a9
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	97a1 00	*Tallow.*	
—— western	1 00a1 04	American, lb.	6a7
Rye	64a66	*Teas.*	
Corn, north yellow	63a65	Bohea, lb.	32a34
Oats	28a36	Souchong	44a75
Barley	56a58	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a22
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a2 25
Scantling, pine	15 00a16 00	Port	75a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	82a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	25 00a30 00	—— pulled	50a60
Staves, pipe	42 00a43 00	Common	18a25
—— hhd.	33 00a34 00	Spinning	18a33
—— bbl.	25 00a26 00	American Hatter's	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

STATE OF NEW-YORK.—SECRETARY'S OFFICE, Albany, July 22, 1830.—SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

To the Sheriff of Oneida County.

N. B.—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

Sheriff's Office, Oneida County,
August 6th, 1830.

The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.

34 JOHN E. HINMAN, Sheriff.

DR. ATTRIDGE'S TINCTURE,

FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September,* 1330.

REMOVAL.

EW. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly check, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR,

AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.